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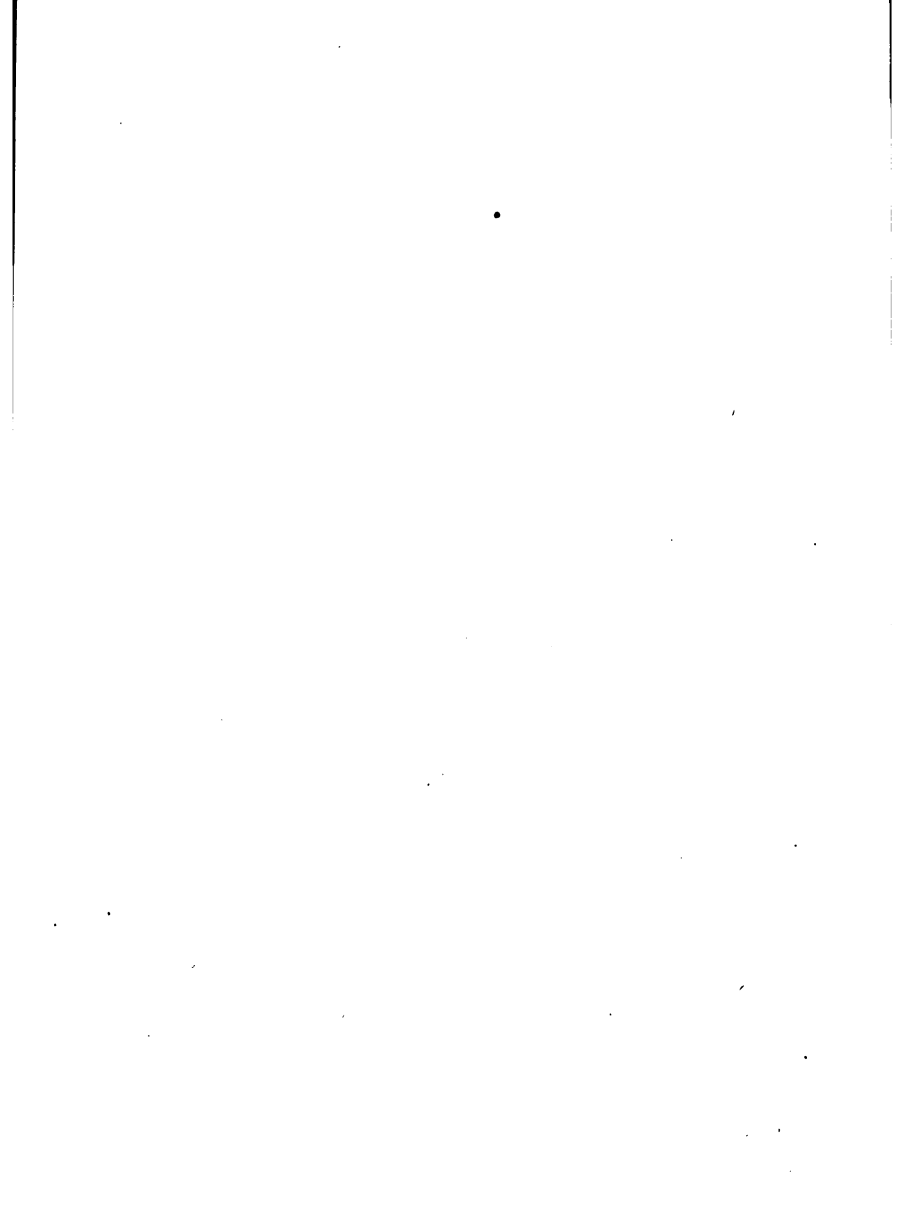
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1918



The SCIENCE OF BUSINESS

BEING

The Philosophy of Successful Human Activity
Functioning in

BUSINESS BUILDING
OR
CONSTRUCTIVE SALESMANSHIP

By

ARTHUR FREDERICK SHELDON



LESSON SEVEN
THE HUMAN WILL
HABIT FORMING

CHICAGO, U. S. A.

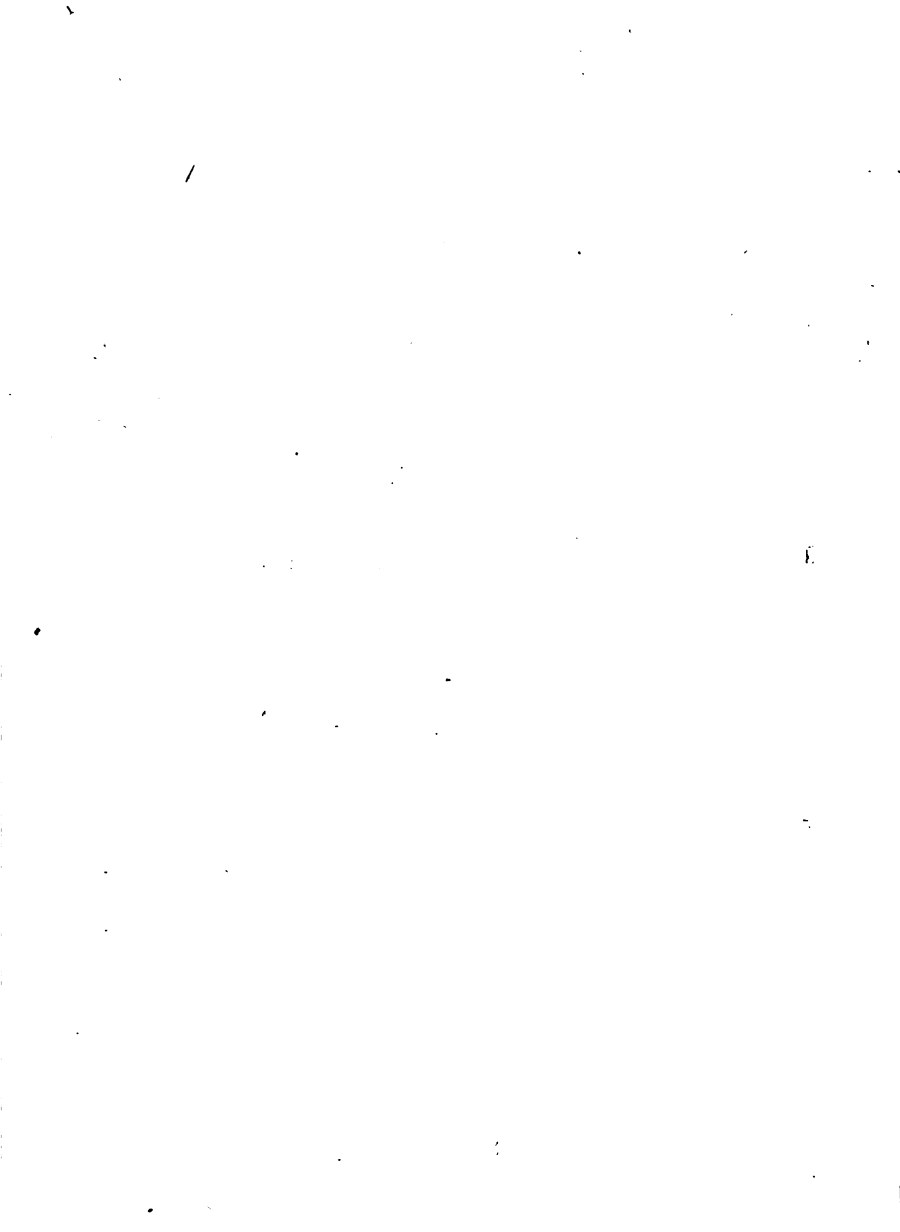
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*"It matters not how strait the gate,
How charged with punishment the scroll,
I am the master of my fate,—
I am the captain of my soul."*



LESSON SEVEN THE HUMAN WILL

PART I VOLITION

CHAPTER I WHAT IS VOLITION?

WE have now studied the intellectual, emotive, and physical attributes of man, and the science of their development, to the end of increasing Ability, Reliability, and Endurance.

It remains for us to study volition, to the end of converting the static power of the intellect, sensibilities and body into dynamic man power—Action.

Other things being equal, the Service-rendering power of the individual varies directly with his power of volition.

The power of volition is to Action what the intellect is to Ability, what the sensibilities are to Reliability, and what the physical body is to Endurance.

Having to do with action, volition is technically classifiable as a power rather than as a capacity, faculty, or quality.

Some definitions. Like all other subjects pertaining to psychology, there is more or less divergence of statement and definition of volition. Webster's definition, however, expresses the sense in which Business Science uses the term when, in discussing the synonyms of volition, the following statement occurs: "Choice is the familiar, and volition the scientific term for the same state of the will: namely, an elective preference."

When we have made up our minds, as we say, to a thing, we have a settled state of choice respecting it. That state is called an immanent volition.

When we put forth any particular act of choice, that act is called an emanent or executive or imperative volition.

When an immanent or settled state of choice is one that controls or governs a series of actions, we call that a predominant volition, while we give the name of subordinate volition to those particular acts of choice which carry into effect the object sought for by the predominant volition.

A clear understanding of the exact meaning of the qualifying words "immanent" and "emanent" is important, to the end of making the organized facts concerning volition a practicable, usable science.

The word immanent comes from the Latin *immanere*, meaning "to remain in or near," and Webster tells us it means "remaining within, inherent,

indwelling, abiding, intrinsic, internal, or subjective; hence limited in activity, agency, or effect to the subject or associated acts."

He tells us that it is the opposite of "emanent," which means "transitive, or objective."

This exactly expresses the first step in volition; namely, decision, "the making up of the mind," a state of resolution to do any certain thing, the making of a choice of the thing to be done or the way to do it.

Such a state of consciousness, however, is still static; but it is very near to the dynamic; next door to it. It is much nearer to action than simply thinking about doing a thing, or remembering how to do it, or imagining that it can be done, or feeling that it should be done.

When one has made up his mind to do a thing, he has begun the first of two essential steps for its immediate accomplishment.

The word emanant comes from the Latin roots *e*, "out," and *manare*, "flowing," and means "issuing or flowing forth; emanating, passing forth into an act, or making itself apparent by an effect."

Emanant volitions, then, are real actions; they are the static (immanent), indwelling, inherent volitions caused by making up the mind, or "choice" converted into the dynamic. They are the immanent volitions flowing forth into action.

In emanant volitions we find the second element in the principle at the base of all education: namely, use.

Development is another natural impossibility in the absence of the exercise of constructive emanant volitions.

Without action (use), inherent faculties become diseased, decayed, and the deformity of arrested development takes place.

Hamilton Wright Mabie, in his **Essay on Books and Culture**, says:

"Sooner or later all thinking which has any reality in it passes on into action. The emotion, passion, thought, impulse, which never gets beyond the subjective stage, dies before birth. Men really live only as they freely express themselves through thought, emotion, and action. They get at the deepest truths and enter into the deepest relationships only as they act. Inaction involves something more than the disease and decay of certain faculties; it involves the deformity of arrested development, and failure to enter into that larger world of truth which is open to those races alone which live a whole life."

The elements of volition. Nearly if not quite all authorities name but two elements entering into volition: (1) decision or choice (immanent volition), and (2) action (emanant volition).

Efficient volition, however, requires the same universal elements as does the efficient anything else.

Correct decisions will regulate quality of what is

done, and make for constructive mode of conduct. Action will make for, or tend to, but not insure quantity, and without right quantity of action, efficient volition would be an impossibility.

Another element is needed, and it exists and always has existed, and always will exist where maximum efficiency of volition exists. It is the element of persistence of the emanant volition or repetition of it, resulting in permanency of effect flowing from emanant volition.

A basic reason exists why Business Science announces this as an essential ingredient in efficient volition. Without it the operation of the principle of habit would be an impossibility, and habit is "second nature."

Ovid said: "Nothing is stronger than habit."

Carlyle said: "Habit is one primary law."

The law of habit rises to the dignity of a primary or fundamental law or principle, and as such it will be treated in Part II of this book. Just here our province is merely to refer to it, that the relation of the element of repetition of emanant volition to habit may be seen with clearness.

Each individual is but the sum of his habits. He is what he is on account of his habits. If his habits are constructive, his life is constructive; if his habits are destructive, his life is destructive, and habit formation is absolutely dependent upon the law of repetition of emanant volition or action.

One, two, three, a hundred, possibly a thousand actions may not form a habit, but the law of repetition of efferent, emanant, or motor activity is so inexorable and infallible that habits cannot but become created when the law is made operative.

Business Science thus postulates that efficient volition consists of three elements:

1. Decision or choice.
2. Action.
3. Repetition of action.

Decision is immanent volition; action is emanant volition; repeated action is permanent volition.

In Lesson Four we learned that the intellect has three primary faculties,—thinking, remembering, and imagining. The intellect is the receiving side of consciousness.

We now find that volition has three powers,—decision, action, and repetition. Volition is the giving side of consciousness.

Through the intellect the individual receives; through volition he gives.

In Lesson Four we found that the imagination is the constructive, the creating faculty in the intellectual life.

Just so, we find that the repeated emanant—the permanent—volition is the constructive element or power in volitional life. It literally creates or constructs new columns of character—added constructive man power.

Without the presence of the effects of permanent volitions as related to the mental life, the house will have an unclean, unwholesome inmate.

The good intentions of the constructive immanent volition will not make a constructive habit. "Hell is paved with good intentions" is a literal truth.

Constructive emanant volitions, being transitory, if not repeated will not build constructive habits, but constructive emanant volitions repeated will build constructive habits in obedience to a primary law of Nature, and then the human house—the body—will have a whole, wholesome inmate.

The reverse of this law is true: the clean, wholesome mind will have a wholesome and wholly enduring mansion or dwelling place in which to reside if the law of repeated emanant volition is applied to the building of constructive bodily habits through obedience to the seven laws of health outlined in Lesson Six.

All too often people decide to think more constructive thoughts or to breathe better air and more of it, to quit drinking poison and to drink more water, or to eat right, or to exercise more, or to rest better.

Any one or all of the above constructive decisions may be made, action may be made to conform to these decisions a few times, and then they quit the constructive emanant volition long before Nature has had time to build a constructive habit. Thus

the immanent and emanant volitions are transmuted into the stuff that hell is paved with, and all through failure to obey the law of repetition which makes the permanent volition possible.

The quitter experiences the hell of dyspepsia, gout, neurasthenia, and so on, and eventually he must pay the penalty of premature death for violating the law of permanent volition. The law is this:

*Stability or fixedness of habit varies
directly with the repetition of emanant volition.*

No one living is shrewd enough to violate that law of the Infinite and escape payment of the penalty.

He may bewail his hard luck. He may—and many do—curse God for his torture, but it is all in vain.

“We are punished by our sins, not for them,” and man is literally the maker of his own heaven or his own hell here and now. As the beloved Omar so beautifully expresses it:

“—Behold, myself am Heav’n and Hell:
Heav’n but the vision of fulfill’d Desire,
And Hell the shadow of a soul on fire.”

The all-wise Giver has given to each the power of choice. Each is at liberty to choose (decide) as he pleases which road he will take.

Let him choose to make constructive decisions as to what to do and how to do it; having made a wise choice, let him act in accordance with the con-

structive immanent volition. Having thus acted, let him keep right on acting constructively, and the infinite Giver of the intellect, sensibilities, volition, and body will freely grant the rich rewards.

On the other hand, let him choose (decide) to do the wrong thing, or to do the right thing in the wrong way; let him act accordingly, let him keep it up, and the all-wise and eternally just Giver will automatically demand the payment of the penalty for the violation of an eternal and universal law as immutable as is the law of gravity in the material world.

One can no more violate the law of permanent and constructive volition without paying the penalty than he can help falling if he jumps from the top of a skyscraper.

In our next chapter we shall make plain the natural steps taken in the volitional process.

Summary

First. Volition is a state or condition of the will.

Second. Immanent volition is a settled state of choice. It is the fixed intention to act—decision.

Third. Emanant volition is the decision flowing forth into action.

Fourth. There are three elements in volition: (1) decision or choice; (2) action; and (3) repetition of action.

Fifth. Decision is immanent or indwelling voli-

tion; action is emanant or outgoing volition; repeated action is permanent volition.

Sixth. As the intellect has three faculties—thinking, remembering, and imagining—so volition has three powers, decision, action, and repetition.

Seventh. Through the intellect the individual receives; through volition he gives.

Eighth. Permanent volition is the constructive power; it creates new columns of character.

Ninth. Positive emanant volition, repeated, builds constructive habits.

Tenth. It is not enough to decide to live by law; it is not sufficient to act this law a few times. Repetition must prevail until habit results.

Eleventh. Fixedness of habit varies directly with the repetition of emanant volition.

Twelfth. The law of permanent constructive volition cannot be violated with impunity.

CHAPTER II

THE NATURAL STEPS IN THE PROCESS OF VOLITION ANALYZED

IT IS estimated that fully ninety-five per cent of human activity is the result of subconscious or unconscious processes.

All the physical organs perform their activities without the necessity of conscious volition.

The ego automatically regulates the processes of breathing, digestions, circulation, and so on, without the aid of conscious effort.

The action of the organs in performing their functions is not the only automatic process.

Many actions which require very close attention to start with eventually become automatic.

The act of walking is an illustration. Every one knows with what care the little child must needs be taught to walk. Once acquired, however, the art soon becomes automatic and one does not have to deliberate and decide to put one foot forward and then the other in order to walk.

The same is true of the art of speech, which art is practiced by man alone.

The novice at the typewriter or at the piano must deliberately decide at the very start which key to

strike, but very soon the law of habit does its work and the process becomes automatic.

The student should keep ever in mind the fact that his object is the attainment of mastership, and that mastership is the doing of the right thing, in the right way, at the right time, in the right place, by the right man, in the right spirit.

The doing of the right thing applies just as certainly to the thinking of thoughts as it does to the operation of the typewriter.

Subconscious actions, thus made automatic by the law of habit, are mental and emotive as well as physical, and they are of two kinds: (1) constructive, which build efficiency, and (2) destructive, which disintegrate efficiency.

Destructive habits are more easily formed than constructive ones, just as weeds grow more easily and naturally than grain.

There is only one kind of straight sticks. Every stick is either perfectly straight or else it is to some degree crooked. Straight sticks are made of different kinds of wood. Therefore as to kind there may be varieties of straight sticks, but as to straightness a stick is either straight or crooked, and there are no two ways about it.

Just so, there may be more than one right thing to do, and more than one right way of doing a certain thing, but everything that is done, and the way that any given thing is done, is either efficient or inefficient.

It is either a straight stick or it is to some degree crooked.

Start to fold envelopes or feed a printing press, or to do anything else the wrong way, or not the most efficient way, and keep it up long enough, and the doing of the right thing the wrong way will become a natural process.

Habit is indeed second nature.

Fortunately, the doing of the wrong thing, or the doing of the right thing in the wrong way, can be changed even after the doing has ripened—or rotted, as the case may be—into a subconscious process.

But it can be done then only by making the doing of the right thing in the right way a matter of conscious volition,—deliberately choosing to do it, doing and keeping on doing it until it in turn becomes a constructive habit, supplanting and taking the place of the destructive one.

This is an inevitable result by reason of the law already explained, that the destructive cannot exist in the presence of the constructive.

Conscious volition, then, applies only to those actions which deliberately anticipate results. It involves conscious choice and deliberate action.

The law of volition is beneficial, so rich in reward when constructive, and so detrimental, so exacting in penalty, when destructive, that it is of the highest importance that the searchlight of exact analysis be thrown upon the processes involved in it.

In all, there are seven processes involved in volition, and the first of the seven is sensation.

Sensation. No deliberate act was ever yet performed or ever will be unless first of all the individual performing it in some way, somehow, experienced a sensation which began to impel him to his final decision and action.

Sensations, as we learned in Lesson Four, are of two kinds: (1) objective (arising from objects), and (2) subjective (arising in the mind itself). (See Lesson Four, Chapter II, page 52, if the memory needs extensive refreshing on this point.)

Lest the student may not chance to have Lesson Four at his command at the moment of reading this, we would remind him that while vibrations from the outside world cause a disturbance in the gray matter of the brain, known as objective sensations, since their genesis is some object in the outside world, there are also internal sensations both objective and subjective.

An object swallowed and taken into the stomach may cause decided sensations by reason of the sense of touch, but objective sensations, both external and internal, do not include all sensations.

Subjective sensations are those arising from what Locke terms inner or internal sense,—the capacity of the mind to be aware of its own states.

He says: "This source of ideas every one has wholly in himself, and though it be not sense, as

having nothing to with external objects, yet is very like it, and might properly enough be called 'internal sense.' "

This internal sense gives rise to sensation as defined by Webster,—“a purely spiritual or psychical affection.”

Some way, somehow, either an objective or a subjective sensation is the seed from which conscious volitions finally grow. The seed may die and never mature in action, or even into a decision, but if decision and action do mature, these can be traced or are traceable back to a sensation.

Sensation in turn becomes the attention-getter of thought. Thoughts are the fruitage of sensation, both objective and subjective.

Thought. So, then, the sensations cause the individual to think about the thing sensed, and thought becomes the second stage in conscious volition.

Many thoughts die before they mature into action, and right here nestles the cause of millions of failures.

Thoughts may be said to be the roots sprouting from the seed of sensations.

The conscious act of volition, both as to immanent (choice) and emanant (the act itself), volition would be a logical absurdity, an utter impossibility, in the absence of thought.

In this, the second stage of development of con-

scious volition, the favorable attention of the ego—the self, the whole mind—is being attracted to the thing about to be seriously considered, if action is to take place.

The ego is being “sold” on the idea.

The favorable attention of thought causes another effect, which is **desire**.

Desire. The roots of thought, springing from the seed of sensation, have now shot up into the stalk of desire.

The ego, which is the sum total of the states of mind or consciousness, begins to desire to do the thing thought about.

Desire has been glorified or degraded by such writers as Hobbes, as being synonymous with volition. He asserted that action was but desire intensified.

This is not true. Desire is an **impelling** force, but as we have already seen, the mental maximum of man is such that desire does not need to become a **compelling** force. Were it such, man would be a slave to environment, and nothing but an automaton.

Desire is, however, the third stage of growth in a ripened, constructive volition. Desire, as the student is already aware, is a longing for, an intense state of wishing or wanting, a yearning. This state of consciousness induces greater intensity of thought, and ripened thought becomes **reason**.

Through the exercise of reason the ego perceives judgments, laws, and principles.

If the thinking process has been constructive, the judgment born of comparing ideas about the thing now being seriously considered is a sound judgment. It may even rise to the dignity of a law or principle.

Motive. Desire mixed with reason equals a **motive**, and a motive is the sap of the stalk of desire. It is the life principle of volition.

The word motive comes from the Latin **motivus**, meaning "moving." Webster defines it as "that which moves, a mover; that which incites to action; anything prompting or exciting to choice."

J. Edwards says: "By 'motive' I mean the whole of that which moves, excites, or invites the mind to volition, whether that be one thing singly or many things conjunctively.

At this point in the formation of volitional process the subject is getting extremely interesting to the self, the ego, the whole mind.

Motive—the mixture of reason and feeling—is prompting the self to decide.

The motive is the sum of the sensation, the thought, and the desire. It becomes a strong impelling force, but it is not yet volition.

The sap of the motive nourishes volition, and the bud starts on the stalk of volition, and that bud is **decision**.

Decision. The first bud on the stalk of volition is

the making up of the mind. As to choice of what to do to carry out the desire ripened into motive, many motive ideas may present themselves to consciousness and one of the several must be selected and one certain thing decided upon to be done.

Some—all too many—volitions stop right there, and the whole process, though constructive up to this point, has been in vain.

Many decisions are arrived at to do constructive things which, however, are never carried out.

The bud of decision as to what to do does not even blossom in the way of a decision of how to do the thing decided upon to be done.

The bud becomes so frostbitten by the chill of fear that it is unable to really do the thing, or else is stung to death by the insect of indecision as to how it is best to do it. But finally, if it is really done, the bud blossoms forth into the decision of how best to do it,—the selection of what seems the best way of doing the thing which it has been decided to have accomplished.

Even in such a case the stalk of volition often never ripens into the grain of action. All too many decisions are made as to what it is best to do, and how it is best to do it, and yet the thing remains undone.

The blossoming bud is frozen by the fear of really doing it, or is blighted by the frost of doubt as to the wisdom of expending the necessary money to

get the thing done; or again, the blossomed bud may rot in the atmosphere of laziness or indifference.

Action. But finally, if the deed is really done—if action takes place—the blossom of the immanent volition brings forth the emanant volition—the act itself—and the deed is really done.

Action takes place, and, as we have already learned, it is in the moment of emanant volition that the moment of fruition comes. Actual change, for better or for worse, takes place at the moment of action: better, if the process has been constructive up to this point; worse, if the process has been destructive.

But of what avail is the blossom, though it be changed to grain, unless the grain becomes ripened?

There is, indeed, much of the milky, immaturred grain of action which never ripens into constructive usefulness because of failure of the individual to obey the law of repetition of the action.

The warmth of love to do the right thing, think the right thought, speak the right word in the right way, at the right time, in the right spirit, must be present to ripen the immanent volition into the grain of the right man. It is then, and only then, that he can eat of the fruitage of his own habits and make them a part of his being, his real self.

Hamilton Wright Mabie expressed this same thought wisely and well when he said:

"Practice makes for skill, discipline for experience, and the accumulation of knowledge for intelligence, but none of these processes bear their ripest fruit until they pass on into culture, and by the process of vital assimilation become a part of man himself."

So, then, let us as students of the Science of Man Building—the heart and center of the Science of Business—analyze our mental processes, training the mind to perceive the constructive tendencies, that we may nourish and assist their growth.

Let us examine carefully, to the end of perceiving destructive tendencies, that we may inhibit and check them.

Let us trace any given process tending toward volition back to its source—sensation—and nip it in the seed, not waiting for it to become root and stalk and bud, if found to be destructive in its generic nature.

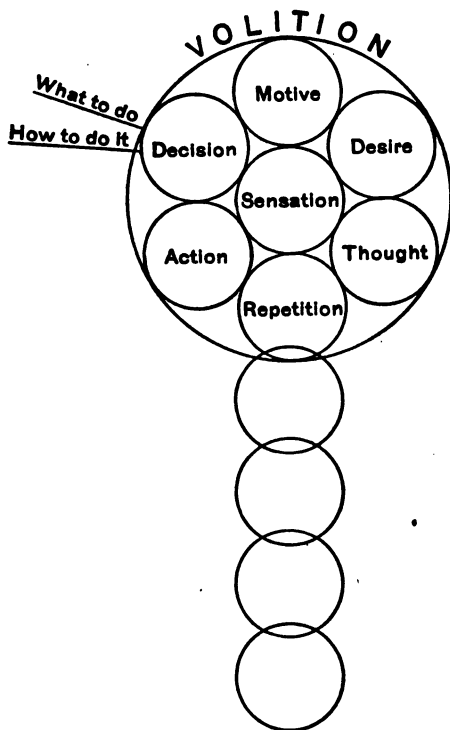
If we wait to nip it in the bud it may then be too late, for by that time the motive may have become a whirlwind of emotion which the self cannot as yet withstand because of lack of strength.

The processes involved in volition may be presented by the diagram on page 25.

An analysis of the diagram reveals the following facts:

First. Sensation is the generic cause from which the other six processes involved in volition spring. It is the seed from which they grow. Each of the

other six effects rests upon it, just as they do in the intellectual processes.



The student will remember that sensation was the starting point in the evolution of the intellectual

process, from it, as a base, growing the Image, the Concept, the Idea, the Judgment, the Law, and the Principle.

Second. Desire touches Sensation, Motive touches Decision, Decision touches Action, and the first repeated Action is the first link in the chain of repeated actions, each related to the first Action.

Third. They all touch Perception. The all-seeing eye of the whole mind, or self, is present in the whole process of volition, as in the intellectual processes.

The sum of all makes volition. Subtract any one of these processes and all is gone as far as the final ripened fruitage of habit is concerned.

No other items or elements or processes can be added, for the simple reason that Nature made no more elements entering into the process of volition.

In our next chapter we shall view these several processes in practical operation.

Summary

First. The physical organs perform their functions without the aid of conscious volition.

Second. Many actions which at first require close attention eventually become automatic.

Third. Subconscious actions made automatic by habit are mental, emotive, and physical.

Fourth. Mental, emotive, and physical subconscious actions are either constructive or destructive.

Fifth. Conscious volition applies only to actions which deliberately anticipate results.

Sixth. There are seven processes involved in volition.

Seventh. The first is sensation, which may come from objects in the outer world, or from the power of the mind to be aware of its own states.

Eighth. The fruitage of sensation is **thought**.

Ninth. The favorable attention of thought to the thing under consideration causes another effect, which is **desire**.

Tenth. Desire is an impelling but happily not a compelling force.

Eleventh. Desire mixed with reason equals a **motive**.

Twelfth. The motive, which is the sum of sensation, thought, and desire, prompts the self to decide.

Thirteenth. Many motive ideas may present themselves. One must be selected and one certain thing decided on to be done. This making up of the mind is **decision**.

Fourteenth. Decision is making up the mind as to what to do and how to act.

Fifteenth. Finally, if the deed is really done, immanent volition—the state of mind—brings forth emanant volition, or the flowing forth in obedience to intention, and this is **action**.

Sixteenth. The seed of volition is sensation, the stalk is thought, the bud is decision, the grain is action.

Seventeenth. The seven processes of volition which result in constructive or destructive habits are sensation, thought, desire, motive, decision, action, and repetition.

CHAPTER III.

THE DISEASES OF VOLITION AND THEIR CURE

THERE is present in consciousness as I begin to write this chapter an internal sense or impulse to do something to illustrate the steps taken in a conscious act of volition.

This impulse has caused me to think about the matter.

My thought about it has caused me to desire to do something which will illustrate the operation.

Naturally, I want to do something which any one who studies this lesson can also do. This causes me to try to form a sound judgment in thinking about it.

My desire to do this, combined with my reason, unite to form a motive in my mind for doing something to illustrate the volitional process.

I have a good motive now, but as yet I have not decided just what to do to carry out my original impulse or sensation, which caused me to think about this matter and to desire to do it, and also to form my motive for doing it.

An act of the volition analyzed. Several different things presented themselves as possible examples:

1. I might quit writing and go over to the school building. This would require both deliberate choice and action.
2. I might decide to go down to Lake Eara and enjoy a swim.
3. I might sharpen a pencil.
4. I might saddle my horse and take a ride.

These and several more motive ideas suggest themselves to my mind, among the rest, this: Why not take some special breathing exercises? That is something which will be beneficial to myself, and which every student who reads this lesson can do and should do, not only once, but many times.

All right, I have decided to take some special breathing exercises; but, note the fact well, I have merely **decided** to do so. I have not done it yet. I have not even decided just how to take those exercises.

There are several ways it might be done:

1. I might simply rise from my chair and go through the exercises.
2. I might go to the window, open it, and take the exercises before the open window.
3. I might go out on the front porch and take them there.
4. I might go down to the lake and exercise on the bank.
5. Wherever I go, to go through with the exer-

cises. I might do them carelessly and thoughtlessly, or

6. I might do them according to directions in Lesson Six.

After thinking the matter over, I have decided how to take the exercises. I shall go through with them on the front porch and according to the instructions in Lesson Six.

But even though I have experienced the impulse to do something in order to illustrate the steps in volition, and have thought about it, and desire to do it, and have a good and true motive for doing something,—have even decided what to do and finally just how to do it,—still there is “nothing doing.” I am still writing about it, and the act itself is not done.

It is now 12:25; at 12:26 I shall leave my study and take my exercise on the front porch.

It is 12:45. I have taken the exercises and am now back at work. The act of volition is completed as to immanent volition (decision) and emanant volition (action). The exercises I have just gone through with have done some good, but unless I keep up this practice, the habit of taking them, now pretty well formed because of special attention to this particular phase of physical culture for some time past, will soon be broken up.

The necessity of action. If perchance the reader has never taken any special breathing exercises until the reading of this chapter, now is a good time to begin; but as you begin, bear in mind that nothing but most indifferent results can be obtained by spasmodic efforts, and that habit formation is impossible in the absence of repetition of the exercises time after time.

As with breathing exercises, so with all other acts.

But why so much explanation of so seemingly simple a thing as the taking of a breathing exercise?

To the thoughtful student the answer is obvious. It makes plain the several processes involved in a conscious volitional act. Once understood, the process can be applied to all of life's problems.

Impulses come to each of us, some constructive, some destructive. We think about doing something to carry out the impulse. We desire to have it done. We reason on the subject, and form a conscious motive for doing it. We decide what to do. We decide how to do it. And yet, so often, it is never done, or if done, lack of persistence results in its not being thoroughly done.

If a credit man, does your department need new forms or blanks, or some important information? It is this necessity,—the doing of something on your part which as yet has not been done.

Possibly you are an advertising man. Does your

department need some new circulars or a new ad, or new records? Does the work already done need checking, that you may know just where you are as to expense and number of replies received, and whether or not the campaign is actually paying?

Have you felt for some time that this, that, or the other thing ought to be done, but still is it left in the category of good intentions?

If an officer or an executive of a company, are there reports that you should have? Are you overcrowded, and do you imagine that you are so overworked you have not had time to call that meeting of heads of departments? You think it should be done, and feel it should be done, but it has not been done.

If a salesmanager, do you need a new selling talk for the men you already have on the road, or do you need more men? Do you think and feel that regular meetings of your city men should be held, and that it would be a good thing, but—you just have not got around to it?

If a worker in a factory, are you ever late in the morning or at noon? Are you able to see at night where you have left things undone during the day, —things which you now see might have been done? Do you think and feel that you could and should suggest things in your department which would be helpful to the firm, but ——?

If a salesman, have you ever been on the road

after business, when along in the afternoon, say about three or four o'clock, the thought occurred to you, "I should like to go over to my room at the hotel or back to the office and sit down and smoke a cigar; I guess I have done enough for to-day?"

If you have done well, does it occur to you that you have had a good day, and have done well enough? Or, if not successful, has this thought crowded for recognition, "There is no use trying to-day, as this is one of my unlucky days?"

In such cases, did the feelings called into consciousness by such thoughts come trooping into your mind something like this: "Yes, I don't feel like doing any more to-day. I think I had better let up. I would probably spoil good business if I tried to go ahead when I feel this way. I think I will go home now, or to the hotel, or back to the office."

And then did you trot along in obedience to such thoughts or feelings without stopping to consult the law of sufficient reason? Did you trot right along, and leave your work without stopping to give your volitional power a chance to form a good and sufficient reason for either going ahead or being a quitter? Did you quit without consciously trying to form a constructive immanent volition, or without even trying to convert a constructive immanent volition into an emanant one—into real action? In

other words, did you thoughtlessly quit without even trying to make yourself go ahead?

Any one who yields to impulses and is blown hither and thither by the winds of desire, not stopping to exercise the power of choice and action, is literally a quitter, much as he may dislike to admit it, and the reason he is a quitter is because his volitional power is weak.

Diseases of the volition. There are two classes of diseases of the volitional power which we shall consider in this lesson.

We shall use the term "disease" in the sense of "lack of ease," and there is no one thing which gives either its unfortunate possessor or those associated with him in business or family and social relations a greater lack of ease than a disordered power of volition.

Diseases of the volitional power, from the viewpoint from which we shall discuss them, are: (1) those of excess, and (2) those of defect. That is to say, one may manifest either too much decision and action, or too little.

Again we see the wisdom of the golden mean.

Hyperboulia. There is a much less danger of too much decision and action than there is of too little. Too much decision and action, again, does not really expend too much power of volition.

The trouble with the man who displays too much

decision and action is that he does not distribute the power evenly enough and in a well-balanced manner. He simply manifests too much decision and action at one particular time.

The one afflicted with excessive volitional tendencies frequently "explodes" mentally—he rants, tears, and if profane exercises that habit.

The excessively volitional man is a keg of mental dynamite, likely to blow up with any sudden jar. His feelings constitute a mental fuse, easily ignited by the spark of any thought which does not exactly suit. The lighted fuse quickly reaches the power of volition, which may be likened to a keg of mental gunpowder, and this proceeds to explode with a loud report.

Again, excessive volition, amounting to a disease, may manifest itself in fickleness, in an abnormal tendency to action in too many things—not sticking to one thing. One so afflicted is a business bumblebee, flitting from flower to flower, sipping a little sweet from each and not much from any.

Such people generally flit from position to position, and from plan to plan, if in a position to exercise any authority as to the inauguration of plans. They become the comets in the industrial, commercial, and professional heavens. They never become the planets and the fixed stars, shining with the steady light of loyalty and devotion to an earnest, patient, and persevering purpose.

Comets vanish and then come back again, unless in the meantime they "go to pieces," in which event they go never to return, disappearing forever in a puff of smoke. Likewise, the fickle, changeable mortals, afflicted with this spasmodic, too-quick-on-the-trigger, explosive volitional power, disappear as far as one employer is concerned, but very often come back again and want another job, unless in the meantime they "go to pieces," as they are very likely to do.

This excessive, explosive, spasmodic manifestation of volitional power, this disease of too much or wrongly regulated or uncontrolled power of decision and action, is known as **hyperboulia**—pronounced hi-per-boo'-lee-ah.

In this condition the volitional power, ungoverned, uncontrolled, is diseased.

A strong volition must have the inhibiting power as well as the propelling power. The man in control of the electric car must be able to stop and check his car as well as to turn the power on. The motorman on the street car who could not check as well as turn on the electric power, would cause all kinds of accidents and would be entirely useless as a motorman.

The individual who cannot control his volitional power—who permits it to explode or carry him too rapidly from plan to plan or job to job—is afflicted with hyperboulia. This disease causes

manifold errors of commission, due to lack of deliberation and thoroughness. It is destructive of quality of work and also destructive of correct mode of conduct.

Any individual afflicted with the disease of hyperboulia is made wholly incapable of rendering permanently satisfactory Service by reason of the fact that this one disease destroys two of the three elements entering into satisfactory Service—namely, Quality, Quantity, and Mode.

Such an individual may do a great many things. His quantity line may be long, but his quality line and his mode line will be short.

Aboulia. There is another disease of the volitional power which causes almost countless errors of omission; it is the disease of not enough decision and action, instead of too much.

It manifests itself in several ways: (1) lack of ability to decide as to what motive idea to select as a basis for action; and (2) having finally decided what to do, the one afflicted with this disease cannot decide on the plan to adopt in order to execute the idea decided upon. He cannot decide how to do it. It takes such a person a long time to select his motor idea after his motive idea has been thoroughly determined.

Finally, after most painful deliberation, having decided what to do and how to do it, and thus formed his immanent volition, he seems lacking in

the power to convert the immanent volition into an emanant volition; in other words, to really do the thing fully decided upon. In a word, he does not act, he does not do the right thing right, at the right time.

People afflicted with this kind of disease of the volition are the *mañana* men, the "to-morrow" fellows. They are the "next-week-or-next-month-or-next-summer-will-do-just-as-well" kind of men.

Fear or indolence or idle dreaming steps in and cuts off the current volition, or hinders it from being turned on.

Under the excuse of "I want to be sure I am right," and a thousand and one more things, they put off doing a good thing. They think it is best to do it, and feel it is best to do it, but they do not do it. If they have no excuse they make one, and this leads to lying, which is another form of this disease. They have not the moral courage to tell the truth.

Such individuals may think they are very good men indeed. They may believe in truth, or say that they do.

In their "calm moments"—and they have many of them; indeed, life is mostly calm with such people—they think it is best to tell the truth, but when it comes to telling the truth their volition lacks the power to make them decide to tell it and then tell it.

Again, they do not do the thing decided upon. Instead of that, they indulge in falsehood. In plain truth, such individuals are liars, no matter what their professions may be.

Lying is the leprosy of the will, and it is loathsome to men possessed of sufficient mental stamina to enable them to decide to tell the truth and to tell it.

When finally such individuals have decided to do a thing and have settled upon how to do it and have acted it—done the thing decided upon—the power exercised is generally weak. Dynamic force has gone off into space—become dissipated.

This disease is known as **aboulia**, pronounced ah-boo'-lee-ah.

It can be cured, but not until the one afflicted by it wakes up to its dangers, acknowledges his faults, and earnestly strives to correct them.

The individual having this disease cannot deliver the right quantity of Service. As a rule, the quality of what he does do is below par, and his mode of conduct, while it may not be intentionally unethical, is anything but satisfactory.

Let us be very plain about this matter. If any individual is a procrastinator, a dreamer, an "I-am-going-to-do-it-tomorrow-or-next-summer" sort of person, his specific trouble is aboulia and his power of volition is diseased. It needs the fresh air of honest thought and plenty of exercise.

Such an individual cannot grow in his present condition, and he, like everything else, labors under the law that he must either grow or go. This is a law of Nature, which applies to all life. And the human being does not live who is an exception to the rule.

The cure for diseases of the volition. Both aboulia and hyperboulia can be cured.

The complete cure of aboulia and hyperboulia, like all other disorders of human powers, involves the making of the whole mind and also the body sound, hale, wholesome; in a word, **healthy**.

The starting point is the training of the power of volition to the end of doing four things:

1. Deciding what to do.
2. Deciding how to do it.
3. The doing of it.
4. Keeping up the doing.

To that end the following instructions, while simple, are basic, and when followed will place the student well on the road to self-mastery.

Our instructions on this point are well expressed in our reply to a student of the Sheldon School who once wrote to us, saying:

"I find that my power of volition is weak. I find that I lose a great deal of time because I never do things twice in the same way; that I lack power of concentration and waste a great deal of time flitting from one thing to another; and that my work lacks accuracy. What shall I do to overcome these negative habits?"

Our reply was as follows:

"Begin with little things—the things that are easiest for you.

"Form the habit of getting up at the same time every morning—make yourself do it.

"Study the matter and decide which is the quickest way to dress. Then compel yourself to follow the same routine every morning. Don't permit anything to make an exception—at least until you are sure that the habit is firmly fixed in your nervous system. Keep it up until you dress in just that way automatically, without conscious thought.

"When you have that habit formed, begin on another, for instance your breakfast. Sit down at the table at the same time each day; let nothing interfere. Finish eating at the same time every morning. Unfold your napkin just so when you begin—fold it just so when you finish. Fix the habit until it does itself without effort on your part.

"In the same way, then, take up each of your duties at the office. Decide what is to be done and decide how to do it. Study to do it with the fewest possible movements. Then form the habit of doing it in that way.

"Watch a good porter on a Pullman sleeper making up berths. Note the moves he makes in making up the first one. See how rapidly he does it. Then follow him as he makes up the others. You will see just the same motions each time. It is a habit with him while he is at work. He will laugh and chat with you, but he makes no false motions—never slips a cog. He is making the law of habit work for him. It saves him a great deal of time and thought.

"Get the idea, and do the same way with your duties."

A few months later this same student wrote a very happy letter telling of his increased volitional power, his greater pleasure in his work, and how

much more he was able to accomplish in a day. "And," he added, "the more my power to choose and act grows, the faster it grows"—meaning by this, we take it, that the easier it is for him to decide and to act, and to keep on acting.

Again we say, an illustration of the mighty power of habit.

Volition and will not synonymous. The student will doubtless have noted an absence of the use of the term "will" in this, our treatise on volition. The omission of the term thus far has been wholly conscious and not without definite design.

Much of the jargon of confusion in this phase of psychology has been due to various authors making the human will and the power of volition synonymous terms, or at the best treating volition as a function of the will.

Business Science maintains that the power of volition is the giving side of consciousness, just as intellectual power is the receiving side of consciousness, and that the human will is the whole mind.

In other words, the will is the self, or the ego, to which we have referred. It is the sum of all the different states of consciousness.

Part II of this lesson will be devoted wholly to the subject of the will, a consideration of which we shall begin in our next chapter.

Summary

First. There are two diseases of the volitional power.

Second. The first is **hyperboulia**—the uncontrolled power of decision and action.

Third. Hyperboulia manifests itself in lack of self-control, in fickleness, in failure to deliberate, and in abnormal tendency to action.

Fourth. Hyperboulia is the prolific cause of many errors of commission; it destroys quality of work and correct mode of conduct.

Fifth. The second disease of the volitional power is **aboulia**.

Sixth. Aboulia manifests itself in lack of ability to decide what to do or how to act.

Seventh. Aboulia is the cause of indecision about the most ordinary affairs, of procrastination, of indirection, of subterfuge, and of falsehood.

Eighth. Aboulia causes many errors of omission. It is destructive of the right quantity of Service and injurious to the right mode of conduct.

Ninth. Both diseases can be cured.

Tenth. The complete cure of aboulia and of hyperboulia lies in making the mind and body sound, hale, wholesome—healthy.

Eleventh. Start by training the power of volition.

Twelfth. Begin with little things and practice until action and repetition of action result in right habits.

PART II

THE WILL

CHAPTER I

BY WAY OF INTRODUCTION

THIS series of lessons, taken as a whole, is entitled **The Science of Business, or The Philosophy of Successful Human Activity**. It therefore deals with philosophy as well as with science.

As to philosophy, it adopts the definition of Sir William Hamilton, namely: "Philosophy is the science of effects by their causes."

Philosophy, therefore, is in a broad sense a science, but philosophy is privileged to deal with deductions born of reason rather than confine itself to that exactness of knowledge born of experimentation which pure physical science demands.

In dealing with the intellect, the sensibilities and the body, the Science of Business has spoken with the certitude of science. This certitude is justifiable by reason of the work already accomplished in the field of physiology and physiological psychology, and by the psychological laboratory, in the realm of the abstract elements of intellectual and emotive processes.

The organized facts pertaining to the intellect, the sensibilities, and the physical body, given in Lessons Four, Five, and Six, revealing as they do a consistent body of relations which they sustain each to the other and to man, may certainly be classed as science. Science has long dealt with these three factors in man's equipment of powers in such a manner that it has been rendered possible to organize and classify demonstrated facts and show them in their relations.

This is not true to anything like the same degree as far as the human will is concerned. Any one who has explored the country of psychological investigation cannot fail to have become bewildered as he tried to find his way through the tangled mass of speculative theory and man-made opinion concerning the human will. Nothing like the same degree of scientific accuracy can be justly claimed as to knowledge pertaining to the human will as can be claimed and proved in the realm of the intellect, the sensibilities, and the body.

In Lesson One, Chapter II, the following sentence occurs: "If at any time in the course of our educational journey we presume to wander from the path of tested truth and enjoy a side-trip excursion into the fairyland of speculative theory, we shall tell you frankly where we are and why."

We are now standing at the threshold of the door to the study of the human will, and the author wishes to state with entire frankness, as well as

with entire absence of apology, that here we shall be engaged in a study of philosophy, a science born of deductions resulting from reasonable inference rather than facts determined by laboratory demonstration.

There is as yet no other course to take, in so far as physical and what may be termed mental science are concerned. And the author states frankly that in so far as spiritual science is concerned he is in the class of that vast majority who cannot claim that they know anything about it in the sense of knowledge being the result of personal experience demonstrated by the use of the five physical senses.

Up to this point we have been able in defining basic terms, in all cases except one, to use those given by standardized authorities, as expressive of the exact sense in which Business Science uses its basic terms.

The one exception up to this point was the word "Service."

The amplification of the term Service as the universal principle which it is, necessitated departure from the beaten path of definition and past discoveries of science.

With what success our hypothesis of Service has been established, in accordance with the laws of logic, the author is willing to leave to the judgment of the reader.

In so far as the author is aware, there is no definition of the will which exactly meets the

requirements of him who would utilize a practical philosophy to the end of becoming a master builder of himself. Just as there had been no satisfying hypothesis of Service, as to its natural elements and its relationship to reward, advanced by either science or philosophy, so has he found no hypothesis of the will devoid of that vagueness which confuses and renders difficult the getting of definite practicable results by him who seeks to put the hypothesis into practice, to the end of building constructive man power.

With the end in view of enabling the student of the Science of Business to obtain most definite, decided, and eminently practicable results in the development of intellectual, emotive, physical, and volitional power, the author therefore ventures to define an hypothesis of the will, to formulate a definition of it in accordance with this hypothesis, and to show the relationship of the will and its operations to the question of reward in the here and now, in the light of the hypothesis which will be laid down.

For the purpose of insuring complete clearness of understanding on the part of the student, since we are now at the gateway to the study of practical philosophy, our next chapter will be devoted to the study of a few truths concerning philosophy in general, and concerning practical philosophy in particular.

CHAPTER II

PHILOSOPHY IN GENERAL

SIR WILLIAM HAMILTON, the well-known English authority, in his **Metaphysics** makes many interesting observations, some of which are as follows:

"Philosophy is the science of things divine and human, and the causes in which they are contained."

"Philosophy is the science of effects by their causes."

"Philosophy is the science of sufficient reasons, the science of things possible inasmuch as they are possible."

"Philosophy is the science of things evidently deduced from first principles."

"Philosophy is the science of truths sensible and abstract."

"Philosophy is the application of reason to its legitimate objects."

"Philosophy is the science of the relations of all knowledge to the necessary ends of human reason."

"Philosophy is the science of the original form of the ego or mental self."

"Philosophy is the science of science."

"Philosophy is the science of the absolute."

The philosophy of Business Science. The practical philosophy of Business Science will be found to be a "science of sufficient reasons."

Unless it could advance an entirely reasonable hypothesis concerning the human will, it would

have preferred and elected to remain silent on the theme.

Any hypothesis of the will, to be utilized not for the sake of satisfying mental hunger alone but as a practicable means of building man power, to be converted into usefulness must needs be a "science of sufficient reasons."

It must be and will be so found—a "science of things possible inasmuch as they are possible."

Here we interpret Sir William Hamilton as meaning that philosophy, to be legitimately accurate, must not wildly speculate concerning impossible things, but its deductions must have to do with things possible because reason tells a reasonable, unprejudiced intelligence that they are possible.

The practical philosophy of this Science will be found by the reasoning and unprejudiced student to be a science "evidently deduced from first principles," even as is the science of Service. One can pin his faith to any system of philosophy when reason perceives a fundamental principle at its base.

Again, the truths of practical philosophy, as taught by Business Science, will be found to deal not only with certain facts which are **sensible** (those which can be sensated with the physical senses) but with certain abstract truths that can be perceived only by the exercise of pure reason.

In so doing we shall deal with things possible because unprejudiced common sense dictates that

they are possible, and indeed probable, concerning that entity variously designated by psychologists as the ego, the self, and the human soul.

Practical philosophy as such will deal only with the entity designated as the ego, or mental self, in its relationship to the intellect, the sensibilities, the power of volition, and the body in the present life.

The practical philosophy of Business Science is a philosophy of the here and now. It is a utilitarian philosophy; that is to say, a philosophy which can be utilized in the daily life—one which when applied results in the generating of constructive man power to be utilized in the securing of progressively profitable patronage.

The two schools of philosophy. Philosophy, dealing as it does with the absolute, and speculating, as it must, as to man's relationship to the Great First Cause, is divisible into two general classes: (1) spiritual philosophy, and (2) materialistic philosophy.

Spiritual philosophy. The word spiritual is not here used in the sense of "spiritualistic," or "spiritualism," as utilized by the religious body known as Spiritualists.

The author of this Science has never investigated the phenomena of spiritualism, and does not of his own knowledge know enough about it to either condemn or endorse the belief.

The followers of those philosophies, such as the deductions of Sir Oliver Lodge, Sir William Ramsay, and other notables in the realm of physical science, which may be rightly designated as "spiritual," believe in the reality of a spiritual world which is just as real and just as much a part of Nature as is the physical world which man sensates with his physical senses. Its advocates, as scientists, may not postulate the existence of a spiritual material out of which the spiritual world is builded, though many do.

Those who as physical scientists are chained to the acceptance of facts only possible of demonstration by means of the physical senses are necessarily limited and circumscribed by the demands of tangible proof, and cannot proclaim their deductions as demonstrated facts.

The advocates of spiritual philosophy as individuals believe in the reality of the spiritual world. They believe in the human ego or soul as an entity distinct from matter and physical energy. They believe that this spiritual entity inhabits the physical body, and through its mental activities (thought, feeling, and volition) utilizes the physical body to carry out or execute its desires.

As pointed out by Professor Thomson in his book on **Brain and Personality**, they believe that this entity, the sum of all man's mental powers, is to the human brain what the violinist is to the violin.

As scientists, they do not claim to know that this entity persists after death, although almost if not quite all the originators of systems of philosophy which may be classed as spiritual do so believe. They do believe, however, and are not at all afraid to proclaim the belief, that this entity (the ego, the soul, or whatever term by which it is designated) is a very real thing, and that it perceives sensations, images, concepts, ideas, judgments, laws, and principles. They believe that it experiences feelings. They believe that it owns and can control the physical body while it inhabits it, and that it can decide and act.

They believe that the gray matter of the brain is simply the "screen of consciousness"—the most important physical matter in the world, for the reason that it is Nature's laboratory where sensations are manufactured for the entity, which is the real man, to perceive.

Materialistic philosophy. On the other hand, the materialistic philosophers take exactly the opposite view, and claim to believe that the whole universe is a purely material thing; that there is no other world than the physical world in which man now lives—no other kind of material than physical material.

The materialistic scientist generally openly denies the existence of man's soul as a psychological entity. He believes that "death ends all"; that man is

purely a product of evolutionary growth, by purely material agencies or forces. He believes that all mental activities can be accounted for by purely material causes.

Extreme materialists profess to believe that thought is purely a matter of vibrations coming from the outside world; that the process of sensation in the gray matter of the brain generates mental energy, which energy the brain secretes, just as the liver secretes bile.

They believe that the whole universe is a seething mass of oscillating atoms, which by some mysterious process create the completed whole of Nature, including man.

Instead of believing that the sum of man's mental states is an entity which is to the human body what the violinist is to the violin, they believe that thoughts, feelings, and volitions are to the human brain (to borrow the figure of Dr. Thomson) what music is to the wind blowing through an æolian harp.

They maintain that physical vibrations are the wind, the human brain the æolian harp, while human thoughts, feelings and volitions are the music—a purely material creation as to genesis and completed operation.

No less an authority than the late Professor E. H. Dolbear, Professor of Physics of Tufts College, has boldly stated as follows: "There is no psycho-

logical question that is not at the same time a physiological question."

John Fiske has stated that the hypothesis of a vital principle is out of date, and that "no biologist with a reputation to lose would for a moment think of defending it."

He states this in spite of the fact that noted men with very great reputations do most firmly assert their belief to be exactly contrary to the claims of materialistic science.

The Area Philosophy. Manifestly, the Area Philosophy as a whole could not endorse the materialistic view. Standing as it does for Service as its fundamental principle, claiming for man the power to increase his capacity to render Service, standing for very decided responsibility from seller to buyer and of each individual in all of his relationships with his fellow man, it must reject all philosophies the tendency of which is toward materialism, for the following reasons if for no others:

X **First.** Materialism carried to its ultimate conclusions would be utterly inconsistent with man's freedom of choice. If intellectual processes are the automatic production of material cause, and they in turn automatically produce feelings which intensified could compel decision and action, then man would be purely an automaton, and wholly a product of environment.

Where, then, would be man's individual power

to do and to be and to build and to become, in spite of adverse environment?

Second. The materialistic view is utterly inconsistent with man's responsibility to his fellow man. If all his mental processes were automatically created by material means, how could he be held personally responsible for his acts?

Manifestly, therefore, to be utilized in Business Science, the practical philosophy to be evolved from any hypothesis of the will must needs be classed as a spiritual philosophy. It must and does stand for the violin rather than for the æolian-harp idea as expressed by Dr. Thomson.

It cannot stand upon any neutral ground in this matter. It must not straddle the fence in any manner whatsoever. It therefore asserts without qualification its alignment with the basic tenets of what is technically designated as "spiritual philosophy."

A courageous man in England—Sir Oliver Lodge of the University of Birmingham, a physical scientist of world-wide reputation and a man of vast learning—answers the materialists at length, with such statements as the following:

"The soul of a thing is its underlying, permanent reality—that which gives it its meaning and confers upon it its attributes.

"The body is an instrument or mechanism for the manifestation or sensible presentation of what else would be imperceptible."

Again he says, in speaking of this problem of problems:

"Is it the material, molecular aggregate that has of its own unaided latent power generated this individuality, acquired this character, felt these emotions, evolved these ideas? There are some who try to think that it has.

"There are others who recognize in this extraordinary development a contact between this material frame of things and a universe higher and other than anything known to our senses—a universe not dominated by physics and chemistry but utilizing the interactions of matter for its own purposes, a universe where the human spirit is more at home than it is among these temporary collocations of atoms, a universe capable of infinite development, of noble contemplation, and of lofty joy, long after this planet—nay, the whole solar system—shall have fulfilled its present sphere of destiny and retired, cold and lifeless, upon its endless way."

Professor Huxley, whom very many suppose to have been purely a materialist, was in reality very far from it. Among other splendid utterances from this eminent authority we quote as follows:

"Let the jubilant but uninstructed and comparatively ignorant amateur materialist therefore beware and bethink himself twice or even thrice before he conceives that he understands the universe and is competent to pour scorn upon the intuitions and perceptions of great men in what may be to him alien regions of thought and experience."

It is with this large type of philosopher rather than the materialism of Haeckel and Dolbear that Business Science aligns itself to formulate a practical philosophy of man building.

What is practical philosophy? Any philosophy, either spiritual or material, may be a practical philosophy in the technical sense of that term.

Practical philosophy is defined by the Century Dictionary as "philosophy having action as its ultimate end; the laws of the faculties connected with desire and volition."

Any philosophy, then, which has to do with volition is technically known as practical philosophy, for the reason that it has to do with action.

All actions, however, are not practicable, usable, useful.

Business Science has evolved a practical philosophy which it is hoped and believed every student will perceive to be also practicable, usable and useful in the daily life—a philosophy which, practiced, makes for usefulness and service—the securing of progressively profitable patronage.

With the foregoing explanation clearly in view, we are now ready to define the human will and state the hypothesis upon which the practical philosophy of the Science of Business is based.

This will be done in our next chapter.

Summary

First. The practical philosophy of Business Science is a "science of sufficient reasons."

Second. It deals with the ego, or mental self, in

its relationship to the intellect, the sensibilities, volitional power, and the body here and now.

Third. It is a utilitarian philosophy, that is, a philosophy which can be used in daily life.

Fourth. When applied it results in constructive man power to be used in securing progressively profitable patronage.

Fifth. All schools of philosophy hold either to (1) spiritual philosophy, or (2) materialistic philosophy.

Sixth. Spiritual philosophy teaches that the ego or soul is an entity distinct from matter and physical energy.

Seventh. That this entity, ego, or soul, is a real being.

Eighth. That this ego or soul perceives sensations, experiences, and feelings, owns and controls its body, and can decide and act.

Ninth. That the 'gray matter of the brain is the "screen of consciousness," where motion is transmuted into thought and where thought in turn is translated into motion.

Tenth. Materialistic philosophy teaches that there is no other world than the physical world in which man now lives.

Eleventh. That the soul or ego as an entity has no existence apart from matter.

Twelfth. That man in body, thought, sensibilities, and will is the product of material agencies and forces.

Thirteenth. That all mental activities can be accounted for by purely material causes.

Fourteenth. That the brain secretes thought as the liver secretes bile.

Fifteenth. That oscillating atoms by some mysterious process make the whole of nature and result in human consciousness.

Sixteenth. The Area Philosophy cannot accept the materialistic view.

Seventeenth. For two reasons:

1. Materialism in final analysis is inconsistent with man's freedom of choice.
2. Materialism is inconsistent with man's responsibility to his fellow man.

Eighteenth. The practical philosophy of man building is a philosophy having useful action as its ultimate aim.

CHAPTER III

THE HUMAN WILL DEFINED

MANY of our modern research workers in the field of the science of the mind have formulated definitions of the will; among the rest, Professor J. R. Angell, director of the Psychological Laboratory of the University of Chicago.

It is a matter of regret to the author that Dr. Angell did not write his definition just a little differently. Had he added one word, left out one, and substituted a definite for an indefinite article, his definition would have exactly fitted the hypothesis of the will now about to be outlined.

Dr. Angell defines the will as follows:

"The will is the whole mind, viewed as active; as choosing, selecting, deliberating, etc.

"It is an independent entity, to which all other mental powers are subordinate."

Dr. Angell's definition of the will discussed. The last sentence of the above quotation, with but three changes (any one and all of which it is more than probable the author of it would accept), expresses our conception of the will; namely, that the will is the independent spiritual entity to which all other human powers are subordinate.

The student will note that the only changes are as follows: (1) The substitution of the definite article "the" for the indefinite article "an"; (2) the addition of the word "spiritual" as descriptive of the entity; and (3) the substitution of the word "human" for the word "mental."

The author submits the following for the serious consideration of the reader:

First. In man's kingdom, if any powers are subordinate to the will, all must be. This is true because there can be but one independent entity. In an absolute monarchy, there can be only one absolute monarch; there can be only one ruler where sovereignty is supreme.

Second. Then why limit and circumscribe the independent dominion of the will by using the adjective "mental?" Man has physical powers as well as mental, and mastership in efficiency necessitates, first of all, the rulership of will over the physical appetites and passions. This has been made plain in Lessons Five and Six.

Third. Unless the will is the independent entity to which all other human powers are subordinate, it is not an independent entity at all.

Fourth. If the will has the power of dominion over "all other mental powers," it certainly has dominion over the physical powers.

Fifth. If our logic is correct, and there can be but

one independent ruler in case of absolute sovereignty, then the definite article "the" should be used instead of the indefinite article "an." The use of the indefinite article would seem to suggest that there might be more than one. If one desires a certain apple he does not say, "Give me an apple"; he says, "Give me **the** apple."

Sixth. What kind of an entity is the ruler of the mental and physical kingdom of man?

Dr. Angell, like all other writers concerning the will and volition, is again indefinite, not specific. He simply states that it is "an independent entity," but does not state what kind of an independent entity it is.

It is a well-accepted fact in science that matter or material without energy would be useless. It would be an inert, lifeless mass, and could not by any possibility serve any purpose.

On the other hand, energy without matter through which to manifest or express itself would be useless. It would be a rampant, diffusive thing, not convertible into uses, if indeed it could exist at all without matter as its basis.

Nature, as we have seen, manifests itself as just two things: (1) energy, and (2) matter.

But spiritual philosophy maintains that there are two kinds of matter or material: (1) spiritual material, and (2) physical material; and also that there

are two kinds of energy: (1) animate, or the life principle; and (2) inanimate, such as electricity and gravity.

The spiritual material, of which the whole spiritual world is made, including the spiritual body, is infinitely finer as to particles of substance, and infinitely higher as to rate of vibration, than is the material of which the physical world is made; but spiritual science maintains that it is a material substance, pure and simple, and is not a mysterious, diffusive, psychical thing.

Practical spiritual philosophy is not obliged to go outside the ranks of conservative and so-called orthodox psychologists to obtain authority to add the word "spiritual" as descriptive of the entity which Dr. Angell refers to as "the whole mind viewed as active; as choosing, selecting, deliberating, etc."

Spiritual material real. Wundt, the noted psychologist of Leipzig, and his disciple, Professor Ladd of Yale, and others, summarize the theory of the will as follows:

"The will is the power of self-determination. Volition is a *spiritual* affair.

"The concept of the will extends even back of choice. Will is the active side of consciousness everywhere, and no analysis or effort can explain its genesis."

Wundt is noted for his conservatism and tends

toward materialism; yet we hear him boldly stating that volition is a "spiritual affair."

Business Science submits that spiritual affairs can be administered only by spiritual entities. The facts are that this whole jargon of confusion on the part of orthodox psychologists, reveling in their "show me" conservatism, arises from the fact that they are not orthodox enough.

St. Paul, one of the intellectual giants of his time, said: "Ye have a natural body and a spiritual body." By "natural" he undoubtedly referred to the physical body; by "spiritual" he undoubtedly meant just what he said, and said just what he meant.

The author of this Science does not accept or believe that statement simply because it is in the Bible, but he certainly does not reject or disbelieve it simply because it is in the Bible. He accepts it and is glad to proclaim it in the philosophy of the will, simply because it is an entirely reasonable hypothesis. There is nothing uncanny or sentimental about it.

It is an eminently reasonable statement; indeed, the only possible solution of many perplexing problems.

Based upon the dictum of physical science—the well-known fact appealing to the common sense of every thinking being: namely, that energy, includ-

ing the principle of life itself, cannot manifest itself or be manifested without material of some kind through which to manifest—it is the only possible logical conclusion.

Without the acceptance of the hypothesis of the existence of spiritual matter, those who profess to believe in a future life—a life beyond the phenomenon called death—have no ground whatsoever to stand upon.

Could materialists absolutely prove that there is but one kind of material in the universe—the physical—they would have put all religions in the world to rout by that one simple proved fact. They have not, however, proved it.

The human ego, self, or soul—call it what you wish—that knowing, feeling, deliberating, deciding, and acting entity, once separated from the physical body, would necessarily become diffusive mental or psychic energy and its identity as an entity destroyed, unless it had a material body through which to continue to manifest its energies.

There are approximately six or seven hundred million persons professing the Christian religion alone. Reason should compel every one of them to accept the philosophy of the reality of spiritual matter; else there could be no future life.

Not alone Christianity in its different branches, but also Mohammedanism, Buddhism, Shintoism, Taoism—in fact, nearly all the religions of the

world, with their millions upon millions of disciples, real and alleged—believe in that which would be a logical absurdity and a natural impossibility if the hypothesis of the existence of a dual form of material in the universe (physical and spiritual) were not true.

Burbank, the naturalist, believes that the spiritual material of plants is just as real and just as natural as the physical part which he can sensate with his physical senses.

Departing from the ranks of our conservative physical scientists of spiritual beliefs as to philosophy, and such naturalists as Luther Burbank, and consulting the wise men of India, where spiritual science is undoubtedly much further advanced than in our western hemisphere, one finds those who claim that it is no longer a matter of speculation.

The author of Business Science does not claim to know the reality of spiritual material. He does not know, because he has never sensated it. But he unhesitatingly and unqualifiedly states that he believes in the duality of material and of energy.

He therefore includes it in his hypothesis of the will and hereby submits the following as being wholly reasonable deductions, as the science of things that are possible, inasmuch as or because they are not only possible but probable.

Indeed, he would go further and state that they are necessary conclusions to him who reasons that

the will is the whole mind, viewed as an active and an independent entity.

1. The entity known to psychology as the human ego, or self, or soul, is the life-principle in man.
2. It is quite distinct from matter and physical energy.
3. This self, or ego, is that independent entity in man to which all other human powers are subordinate.
4. That the entity is a spiritual entity, that its manifesting agency or body is made of spiritual substance, and that without this it could not manifest and would not be an entity, either here or hereafter.
5. That purely psychic energy could not manifest as an entity through physical material alone.
6. That the mind, or the mental processes, provides the way that this entity manifests itself.
7. That it functions in the processes of knowing, feeling, and volition.
8. That this spiritual entity uses the physical body, which it inhabits, as its instrument for the expression of its thoughts, feelings, and volitions on the physical plane.
9. That this independent spiritual entity to which all human powers are subordinate is the human will.

The will further defined. Dr. Angell states that the human will is the whole mind, but interjects the customary confusion by adding the clause, "viewed as active."

Why qualify the statement? Water is water, whether it is stored or in a state of activity. Stored water in a reservoir does not become milk or wine when the plug is pulled out and the water becomes active.

The water in the millpond is water while in the pond, but it is just as certainly water when it flows from the pond, turns the wheel of the mill, and grinds the wheat into flour.

Water is water, mind is mind, and if the will is the whole mind, viewed as active, then the whole mind not active is will in latency. It is static will power when stored; dynamic when active.

And then the doctor adds: "As choosing, selecting, deliberating, etc." The "etc." adds more indefiniteness. What is the "and so forth?"

It is simply knowing and feeling; or, to be still more analytical, it is the whole mind, thinking, remembering, imagining, feeling, deciding, and acting. Or, to be entirely exact, the will is the whole mind sensating, imaging, conceiving, ideating, reasoning, remembering, imagining, feeling, deciding, and acting.

The active function of the will is volition (decision and action); the static side is knowing and feeling.

When Wundt says that the concept of will extends even back of choice, he speaks wisely and well, but not definitely enough.

How far back does it extend? To what does it reach?

Reason compels us to the conclusion that it extends clear back of choice to the sensations, the raw material out of which the thoughts causing the feelings were built, which together enabled the will to make a decision and impelled it toward a decision and subsequent action.

And when Wundt states that no analysis or explanation can reveal its genesis, he speaks the truth.

Business Science does not know, does not even venture an hypothesis, as to the genesis or beginning of that psychic something, the human soul.

The most advanced spiritual scientists claim to be able to sensate the spiritual body which the ego, the self, the will—viewed as the whole mind, static and active—inhabits and through which it functions as a knowing, feeling, and willing entity. But the wisest do not claim to have sensated that psychic something—the human soul itself—which inhabits the spiritual body, which in turn inhabits the physical body.

Edison does not know what electricity is, or its genesis, but that it is we all know through its manifestations. Just so, the writer does not know, and

you, the reader, do not know, and no one knows, what that psychic something, the human will, is.

But that it is, we all know, through its manifestations.

We are all—even our learned psychologists—creatures more or less of racial habits.

Some one a long time ago said: "The will is one power in man, and its job is to decide and act." This sounded reasonable, and was accepted, and science is slow to depart from beaten paths. This is true, no matter how crooked the path or how erroneous the conclusion to which it sometimes leads.

The will in man, looked at as a separate faculty or one of several powers, is unruly and difficult to train. Looked upon as the whole mind, active and passive, and inhabiting a body made of spiritual substance, it becomes a regnant, vital, tangible thing.

Looked upon in this light, man **has** no will, either weak or strong; he **is** a will, and he himself—his very self—is either weak or strong according to the strength of the will.

For one to say to himself, "I have a will," carries with it indefinite, vague impression.

To say to oneself, "I am a will," does away with confusion and indefiniteness and begets a feeling of power.

Viewed in this, its logical, sensible, tangible, inclusive light, the human will becomes a knowing,

feeling, deciding, and acting entity, vitalized with power. It is no longer an abstract, intangible, mental element, faculty, or power. As an independent entity, the intellect is its servant, one of its organs, as it were.

The sovereignty of the will. It (the will) is king; its monarchy is an absolute one.

The mental faculties are its cabinet, whose intellect enlightens King Will.

Its sensibilities plead to it and urge it on to do this or that or the other thing.

Its volition is its court and decides the case.

Its physical body—the most marvelous invention of all the ages—carries out the decision of the judge in physical acts or performance.

Viewed in this its only practicable light it becomes the reviewer of all the human processes and powers.

Man has the power not alone to think, but to be aware that he is thinking. He can mentally watch himself think.

The same is true of remembering and imagining.

Again, he can not only feel, but can be consciously aware that he is experiencing this, that, or the other feeling.

He not only decides and deliberately acts, but is aware that he is deciding and acting.

It is the will that possesses all this awareness; it is the will that does all this reviewing of the proc-

esses, intellectual, emotive, and volitional. The will watches all the mental processes and governs (or can be made to govern) the whole complicated mental machinery as well as the physical.

Herein lies man's freedom of choice. The wise or enlightened will—that is to say, the will or human soul with a will, trained intellectually—knows that thoughts induce feeling, and feelings impel decision and action, either constructive or destructive.

The will—the watcher, the reviewer, and the regulator—can choose, through its power of volition, to direct the intellect to cease sending thoughts, which cause feelings, which impel to wrong or destructive decision and action.

Viewed as an abstract power and separate, though allegedly an independent entity, the will is not independent.

Viewed as the whole mind, active and passive, it is the whole thing, and has everything “in its own hands.”

But it can command its intellect to get busy and gather further evidence; it can check or augment feeling “at will” by exercise of the volitional faculty: namely, it can decide to have the intellect quit thinking thoughts which it (the will) becomes aware are causing feelings that impel tendencies toward the wrong kind of action.

It can become aware that the lungs in its physical

body should be used more, and having become so aware, it can command volition to decide the case that way and act accordingly.

It can become aware that the teeth should be doing their work more thoroughly, and have the order for chewing food better carried out, through the exercise of its volitional power.

It can become aware that the body needs more water, needs better cleansing, needs more exercise or more rest, as the case may be.

With its equipment of intellect, sensibilities, and volition it is prepared for any emergency, provided it is strong enough to meet the emergency.

The next question is, What makes the strong will? Or perhaps a better statement of the question would be, What makes the will strong?

The consideration of this subject will be begun in our next chapter.

Summary

First. The will is the independent spiritual entity to which all other human powers are subordinate.

Second. Spiritual philosophy teaches that there are two kinds of material: (1) spiritual material and (2) physical material.

Third. Spiritual philosophy also teaches that there are two kinds of energy: (1) animate, or the life principle; and (2) inanimate, such as electricity or gravity.

Fourth. The duality of material and of energy is endorsed by the Area Philosophy.

Fifth. The will is the whole mind, sensating, imaging, conceiving, ideating, reasoning, remembering, imagining, feeling, deciding, and acting.

Sixth. The passive side of the will is knowing and feeling; the active function is volition—decision and action.

Seventh. The will extends back of choice to the raw material of thought—that is, to sensations.

Eighth. No analysis or explanation can reveal its genesis.

Ninth. What its genesis is we do not know; but we know it is.

Tenth. Man does not possess a will; he is a will.

Eleventh. Will is king of the inner world, and its monarchy is absolute.

Twelfth. Will is the reviewer of all human processes and powers.

Thirteenth: Man can think and be aware that he thinks; he can remember and be aware that he remembers; he can imagine and be aware that he imagines; he can feel and be aware that he feels; he can decide and act, and be aware that he is deciding and acting.

Fourteenth. The will possesses all this awareness.

Fifteenth. The will thus reviews the intellectual, motive, and volitional processes, and watching all, governs all, or can be trained (educated) to do so.

CHAPTER IV

THE PHILOSOPHY OF WILL DEVELOPMENT

IN A very real sense, the problem of problems concerning every individual is how to develop a strong will.

In the light of the hypothesis stated in the foregoing chapter, a still better way to put it would be: How to make the will strong.

Correct nourishment and correct use of the will. Viewing the will as the whole of the mind;—the human ego or self; the “I” that was at the beginning of each individual life, and is now, no matter how much the original “I” may have been modified,—this question does indeed become the question of questions.

Again, we would remind the student that at the foundation of all essential phenomena, a principle is to be found. Seeking for the primordial law or principle at the root of the phenomena of a strong will, the perceptive faculty, through the power of reason, finds the universal principle of correct nourishment and correct use.

Each of the classes of the powers of the will, if correctly nourished and correctly used, will educt,

grow, unfold, develop—in a word, become educated. But we already know that a principle is resolvable into elements. Efficient nourishment and efficient use, like all other efficiency, resolves itself into the three fundamental elements of Quality, Quantity, and Mode.

It takes right quality and right quantity and right mode or manner of administration of both nourishment and use to make right, constructive, efficient nourishment and use. Each of these three elements is, in turn, divisible into primary requisites.

To illustrate: right quality of physical food involves the necessity of purity, and the element of particular adaptability as to elements needed by the constitution of any given individual.

Right quantity of goods for a given price necessitates the element of amount consistent with commercial feasibility. In other words, it involves the necessity of considering the concept of profit,—the margin between the total cost and the total amount received.

Right mode involves the presence of such elements as discrimination, accuracy (exactness), ethics, and speed.

Self-discipline. An analysis of the principle of nourishment plus use, as applied to the education of a strong will, reveals the presence of a universal element which is an absolute essential to the regulation of each of the three universal elements—

quality, quantity, and mode—as related to correct nourishment and correct use. In a very real sense it may be said to be to the principle of nourishment plus use what the grain of wheat is to the matured stalk.

Just as there could be no wheat stalk, with its many kernels, without the first kernel and starting point, so there can not be the maximum of correct nourishment and correct use in the absence of a certain abstract element planted or cultivated in the soil of consciousness.

It is an element so important as to rise to the dignity of a principle in and of itself.

It is proclaimed by some of our greatest physiological psychologists as the principle upon which the evolution of the entire nervous system rests. We refer to the element of **discipline**.

We quote again from Dr. Thomson as follows:

“Certain fundamental principles are always found underlying the essential phenomena of life. . . . Nowhere is the steady sway of fundamental principle so illustrated as in the development of a nervous system.

“From the first beginnings of a nervous system in a polyp, up to the marvelous brain of man, certain primary laws are always operative, without their ever being afterwards repealed or superseded.

“If, therefore, we are to understand the complex we must first study the simplest organization. . . . In studying the development of a nervous system from a physiological point of view, the *first principle* discernible as governing that development is what in any other connection we would term

Discipline, and we cannot do better than to note how the conceptions suggested by that word are applicable to our subject.

"One of the definitions given in Webster of the word 'discipline' is 'subjection to rule, submission to order and control, by severe systematic training.'

"The central idea conveyed by this definition is that discipline in no way represses activity, but directs it, by means of regulated restraint. Without activity there could be no discipline, for there would be nothing then to discipline.

"The word, therefore, implies some kind of energy, made to subserve some purpose which it would not effect unless it be put under control.

"But in its usual and most correct sense, 'discipline' is not a word which can be applied to any inanimate force. It is an exclusively nervous-system word.

"You cannot properly say that you will discipline your watch if it goes too fast, though you can say that you will regulate it. Nor can you properly say that you have disciplined the energy of steam, when you have made it subserve your purpose by putting it under control in an engine.

"It must always be something nervous that is disciplined, so that even in the bodies of the highest animals nothing but that which is nervous can be either disciplined or trained."

The principle of self-discipline and correct use of all the powers of the human will, will be recognized by all reasoning minds as the starting point of growth,—strength.

Without self-discipline—"subjection to rule" of the self, "submission to order and control" of self, by the "severe systematic training" by a strong self, ego, or will—the intellect, sensibilities, body, and volition become unruly, ungoverned, and ulti-

mately ungovernable forces destructive of all strength.

Man without self-discipline soon becomes a disintegrating bass-wood in the forest of mankind. With self-discipline as his guiding principle, impelling him toward the correct nourishment and correct use of all the powers of will, he gradually becomes the sturdy oak.

Without self-discipline he is swayed by the slightest winds of temptation, and is unable to withstand the whirlwinds of destructive emotions. He is soon blown down, and takes his logical place in the driftwood of humanity.

With the strengthening and vitalizing element of self-discipline as his guiding principle, he stands "four square to all the winds that blow," and remains the pride of the forest of man.

Control of speech and action is an utter impossibility without self-discipline. It is recognized by the most ancient as well as the most modern writers of authority on subjects pertaining to man building.

From the code of Manu, the oldest book of the law, compiled among the ancient Hindus in 1280 B.C., occurs the following passage:

"The man who keeps his senses in control, his speech, heart, actions pure and ever guarded, gains all the fruit of holy study.

"He needs neither penance nor austerity.

"Depend not on another. Rather lean upon thyself. Trust to thine own exertions.

"Subjection to another's will gives pain.

"True happiness consists in self-reliance."

Speech is one of man's most potent modes of expressing thought. The word "heart" was used by the ancients to express our concept of feelings. Action is the function of volition. To keep speech, heart, and action pure and ever guarded was but the ancient way of saying, "Keep thought, feeling, and volition pure and ever guarded."

Fruit is the product, the result, ever flowing from holy—whole, sound, wholesome—study.

The fruit of study (correct nourishment) is education, or development, of intellect, sensibilities, and volition when supplemented by right or pure action.

The voice of ancient wisdom comes to us, therefore, with almost startling analogy to and correspondence with the findings of modern science and philosophy. And in those ancient days, when spiritual truth was less clouded by the material than it is in the commercial era in which we live to-day, we hear the declaration in behalf of self-discipline, self-reliance, in its relationship to the prime object of existence—happiness—in the words, "Subjection to another's will gives pain; true happiness consists in self-reliance."

Discipline is so fundamental, as the essential starting point of growth, of right quality, right quantity, and right mode, that it may be said to be

the energy of the will, the self-originating force of all the powers of the will, for without it constructive energy and force cannot be.

We quote from our modern moral essayist, Samuel Smiles, as follows:

"Energy of will—self-originating force—is the soul of every great character. Where it is, there is life; where it is not, there is faintness, helplessness, and despondency.

"The energetic leader of noble spirit not only wins a way for himself, but carries others with him. His every act has a personal significance indicating vigor, independence, and self-reliance, and unconsciously commands respect, admiration, and homage.

"Such intrepidity of character characterized Luther, Cromwell, Washington, Pitt, Wellington, and all great leaders of men."

Self-discipline is the principle at the base of self-control, and self-control is Nature's first essential for ethics—the science of right conduct toward others—without which correct mode of conduct is an utter impossibility.

Self-control is a logical absurdity, an inconceivable condition, in the absence of self-discipline; and ethical conduct toward others is a logical absurdity, an unthinkable condition, without self-control.

The principle of discipline is the Mother Earth, self-control is the bedrock, and ethics the foundation upon which the building of right mode of conduct rests. Without right mode of conduct, as has been shown, Service (the sustaining power of the bed-

rock of satisfaction and the foundation of confidence in all permanent human relationships) is an impossibility.

The only logical conclusion is, therefore, that the element of discipline is an essential condition for the building of permanent relationships, including the commercial.

Without it, anything like man's maximum of power to secure progressively profitable patronage is another logical absurdity, a natural impossibility. "He that ruleth his own spirit is mightier than he that taketh a city" thus becomes a veritable truth, and not simply a beautiful platitude, as one contemplates the foregoing facts, and then the following:

Lack of self-control. The destructive results of lack of self-control may be summarized as follows:

First. The congenital instinct to persist, functioning in (1) the law of self-preservation and (2) the law of self-perpetuation, with the reins of discipline cut at the bit become maddened steeds headed for absolute destruction to him who was but is no longer their driver.

Second. Intuitions are dulled.

Third. Inherent tendencies born of temperament must needs be left ungoverned, no matter how destructive.

Fourth. Love of truth—mental hunger—is rendered impossible of acquirement; if the reins of self-

discipline are cut after mental hunger is acquired, it becomes disintegrated.

Fifth. Feelings acquired through volition, such as resolution and determination, are destroyed when self-control ceases.

Sixth. The physical feelings become destructive, as natural physical hunger gives way to appetite.

Seventh. The constructive, complex feelings acquired through education are destroyed, for the following reasons: (1) the opposite of self-control is self-indulgence, and this is utterly and diametrically opposed to the spirit of Service; (2) self-indulgence blights and blasts the feeling of responsibility, dims faith with doubt, freezes courage with fear, kills temperance with intemperance, undermines truth with falsehood, and distorts justice with injustice.

Eighth. The generically destructive attributes of the feelings of selfishness, irresponsibility, doubt, fear, intemperance, falsehood, and injustice become the first links in an almost endless chain of destructive influences.

One of the most characteristic attributes of lack of self-control is anger, which is the antithesis of fear as a destructive element and results in psychological combustion.

Anger finds expression in many different destructive states of consciousness, such as rage, desperation, irritation, ill temper, pique, resentment, ani-

mosity, fancor, hate, impatience, fury, wrath, pettishness, revenge, bitterness, displeasure, indignation, exasperation, detestation, annoyance.

Lack of self-control leads to vanity, with all' its chain of evils.

These are facts vouched for by some of the most advanced scientists and philosophers of the age.

No individual of intelligence can afford to disregard them. The law of self-preservation demands that he observe them.

The principle of discipline, then, governs and determines the faculty of self-control. It may be stated as a principle in Nature as follows:

The self-control of the individual varies directly with his discipline of self.

How to build a strong will. The next question to answer, in order to make practical philosophy entirely practicable, is What are the basic or generic capacities, faculties, qualities, and powers which must be controlled, regulated, disciplined, in order to build a strong will?

The answer has already been given, and is already plain to the thoughtful reader. They are as follows:

1. The intellectual.
2. The emotive.
3. The physical.
4. The volitional.

The basic faculties of the intellect are thinking, remembering, and imagining. Analyzed, these in

turn resolve themselves into the processes of sensing, imaging, conceiving, ideating, and reasoning (thinking); concentrating, receiving, recording, retaining, recalling, recognizing, and restoring (remembering); concentrating, receiving, recording, retaining, recalling, recognizing and recombining (imagining); with perception the seeing power of all.

The generic emotive elements, to be regulated and controlled that they may not become destructive, have already been studied in this chapter and amplified in Lesson Five.

The physical habits which must be controlled by the will are constructive thinking, breathing, drinking, eating, cleansing, exercising, and resting.

The volitional faculties are decision, action, and persistence or repetition of the action.

Each of these, regulated and controlled to the end of checking destructive tendencies, and through constructive initiation acquiring constructive tendencies through education, combined make that constructive man power which is convertible into service-rendering power, the cause of securing progressively profitable patronage.

The will, viewed as the spiritual entity to which all other human powers are subordinates, must become the controller, the regulator, of all the classes of powers above enumerated, for it is the

whole mind viewed as both passive and active; the knowing and feeling and deciding and acting entity, the "self" itself, the "I am that I am," the "I" that has an intellect, a full equipment of sensibilities, the power of volition, and a physical body to express itself in knowing, feeling, and volitions in deeds and words.

The answer to the question, how to train, cultivate, and control the four general classes or divisions of man power, has already been given in a general way.

Lesson Four, mastered and applied, constitutes instruction in the cultivation and control of intellectual will power.

Lesson Five accomplishes the same purpose for the emotive will power which impels volition.

Lesson Six consists of organized facts concerning the cultivation of physical will power.

Part I of this lesson makes plain the processes involved in volitional will power and their cultivation.

Instruction, however, in so vital a phase of man building carries with it the necessity of specific as well as general instructions, and this brings us to a discussion of the final function of volition, which again rises to the dignity of a principle.

It is a principle already briefly referred to in our instructions thus far, but which must needs now

receive more specific amplification. We refer to the principle of habit, which will be considered in our next chapter.

Summary

First. The problem of problems is how to develop a strong will.

Second. Each of the powers of the will, if correctly nourished and correctly used, will unfold, grow, become educated.

Third. There cannot be the maximum of correct nourishment and correct use in the absence of discipline.

Fourth. Discipline is submission to order and control by severe systematic training.

Fifth. Self-discipline is the starting point of growth.

Sixth. Without self-discipline the intellect, sensibilities, body, and volition become unruly and finally ungovernable destructive forces.

Seventh. Discipline is the self-organizing force of all the powers of the will; without it there can be no constructive energy.

Eighth. Self-discipline brings self-control; self-control is an essential for ethics, and ethics are essential for correct mode of conduct.

Ninth. Without right mode of conduct, Service is impossible.

Tenth. It is thus evident that self-discipline is an essential for building permanent relationships.

Eleventh. The principle of discipline governs and determines the power of self-control.

Twelfth. The capacities, faculties, qualities, and powers which must be disciplined are (1) the intellectual; (2) the emotive; (3) physical; (4) the volitional.

Thirteenth. The will viewed as the spiritual entity must become the controller and regulator of all classes of human powers.

CHAPTER V

HABIT

IN Part I we learned that the function of volition, carried to its ultimate, involves the element of repetition, and we indicated there the existence of a vital necessity of its being included as a power of volition.

This necessity is born of the following facts: (1) repetition is an absolute essential for habit formation; (2) the sum total of a man is the sum total of his habits.

The word "habit" has been defined as the tendency of the mind to do again that which it has done before. It comes from the Latin word **habere**, meaning "to have."

The individual who, in obedience to the principle of repetition in volition, has cultivated tendencies of mind to do again those constructive things that have been done before, and who has kept it up, will enjoy the fruits of constructive habits which have become literally a part of himself, fibers of his being. He will be the happy possessor of constructive habits convertible into service-rendering power,—the power to secure progressively profitable patronage.

The individual who has permitted a development of the tendency of the mind to do again those destructive things done before will find himself eating the fruits of destructive habits which have become literally a part of himself, and which will turn and rend him.

What has been written about habit. The importance of habit is perceived not alone by moralists but by men in pursuit of scientific facts for the sake of science alone, quite regardless of either moral or religious phases of the subject. Thus Carlyle speaks in no uncertain terms of habit as a principle, when he says:

"Habit is one primal, fundamental law.

"Habit and imitation—there is nothing more perennial in us than these two. They are the source of all work and all apprenticeship, of all practice and all learning in this world."

We quote from Jeremy Taylor, concerning habits, as follows:

"Like flakes of snow that fall unperceived upon the earth, the seeming unimportant events of life succeed one another. As the snow gathers together so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action *creates*, however it may exhibit, a man's character."

In his own unique way, Fielding impresses upon us the power of habit, by the following illustration:

"Habit hath so vast a prevalence over the human mind that there is scarce anything too strong to be asserted of it. The story of the miser, who, from long accustoming to cheat

others, came at last to cheat himself, and with great delight and triumph picked his own pocket of a guinea to convey to his hoard, is not impossible nor improbable."

The power of habit to either harden or refine one's nature, according to whether it is constructive or destructive, is well illustrated by Hazlitt:

"Habit in most cases hardens and encrusts by taking away the keener edge of our sensations; but does it not in others quicken and refine, by giving a mechanical facility and by engrafting an acquired sense?"

Lord Brougham came to the point where he trusted everything to habit, and expressed himself on this point as follows:

"I trust everything under God to habit, upon all, in all ages, the lawgiver, as well as the schoolmaster—habit, which makes everything easy, and casts all difficulties upon the deviation from the wonted course."

Habits, either constructive or destructive, are very weak in their influence at the beginning, but very strong when wholly formed. This thought is splendidly expressed by Mrs. Sigourney as follows:

"Habits, though in their commencement like the line of the spider, trembling at every breeze, may in the end prove as links of tempered steel, binding a deathless being to eternal felicity or woe."

Samuel Johnson, the great moral philosopher of England, came to the conclusion that neither wisdom nor happiness can be attained by him who has permitted evil or destructive habits to fasten them-

selves upon him. He expressed the thought in the following words:

"Those who are in the power of evil habits must conquer them as they can—and conquered they must be—or neither wisdom nor happiness can be attained; but those who are yet subject to their influence may, by timely caution, preserve their freedom; they may effectually resolve to escape the tyrant, whom they will very vainly resolve to conquer."

Cicero attached such great importance to the law of habit that he came to the conclusion that evil habits are so detrimental to the individual that even if they could be absolutely concealed, both from God and man, and if no punishment was ever entailed upon them, still the individual who realized the evils of vicious habits as destructive of his own happiness would shun and avoid the making of them. He expressed this thought thus:

"Vicious habits are so great a stain to human nature and so odious in themselves, that every person actuated by right reason would avoid them, though he were sure they would be always concealed both from God and man, and had no future punishment entailed upon them."

Our greatest scientists, among whom are the advocates of the doctrine of evolution, recognize habit as the great architect and builder.

Charles Darwin, in *The Origin of Species*, says this:

"Changed habits produce an inherited effect, as in the period of the flowering of plants when transported from one climate to another.

"With animals the increased use or disuse of parts has had a marked influence; thus I find in the domestic duck that the bones of the wing weigh less and the bones of the leg more in proportion to the whole skeleton than do the same bones in the wild duck; and this change may be safely attributed to the domestic duck flying much less and walking more than its wild parents.

"The great and inherited development of the udders in cows and goats in countries where they are habitually milked, in comparison with these organs in other countries, is probably another instance of the effects of use.

"Not one of our domestic animals can be named which has not in some country drooping ears; and the view which has been suggested, that the drooping is due to disease of the muscles of the ears from the animals being seldom much alarmed, seems probable."

On the subject of "Changed Habits in Individuals of the Same Species," Darwin says:

"It is difficult to decide whether habits generally change first and structure afterward; or whether slight modifications of structure lead to changed habits; both probably often occurring simultaneously."

J. M. Baldwin expresses himself as follows:

"What is the least that we can say about an organism's development? Everybody admits that two things must be said: First, it develops by getting *habits* formed; and second, it develops by getting new adaptations which involve the breaking up or modifications of habits, this latter being called 'accommodations'."

The danger of doing the right thing the wrong way, or the wrong thing either the right or the wrong way, is illustrated by Colton when he says:

"It is almost as difficult to make a man unlearn his errors as his knowledge."

And again, by Horace, when he tells us:

"A new cask will long preserve the tincture of the liquor with which it is impregnated."

The necessity of action in the process of habit formation is pointed out by Bernard Gilpin when he states:

"The habit of virtue cannot be formed in a closet. Habits are formed by acts of reason in a persevering struggle through temptation."

The tendency of the average individual to fail to exercise the power of volition, to the end of making a reasonable and consistent, and therefore constructive choice, is pointed out by Locke, the author of the great work known as **The Human Understanding**, in these words:

"Habits work more constantly and with greater facility than reason, which, when we have most need of it, is seldom fairly consulted and more rarely obeyed."

Lavater said:

"Habit is too arbitrary a master for my liking."

Lamartine said:

"Habit, with its iron sinews, clasps and leads us day by day."

The doing of things that are absolutely wrong may become such a habit that although at the beginning the individual was conscious of the fact that the

act was wrong, he comes gradually to lose the sense of wrong.

It is not uncommon to find the professional liar who has told certain lies so long that he actually believes himself that they are true.

An old Latin proverb puts it this way:

"Habit in sinning takes away the sense of sin."

An anonymous writer once said:

"It is a thousand times easier to contract a new habit than to get rid of an old one."

The motto in Plato's ring reads:

"It is easier to prevent ill habits than to break them."

Quintilian tells us that:

"Where evil habits are once settled, they are more easily broken than mended."

The foregoing comments by some of the greatest intelligences the world has ever known cannot fail to impress upon us the importance of the principle of habit, and the necessity of finding the scientific basis of formation.

We feel that the best possible service we could render our students in this particular is to quote extensively from that book to which we have frequently referred, and which every student of the Science of Business should own.

We refer to **Brain and Personality**, by W. Hanna Thomson.

Our next chapter will be devoted chiefly to a

quotation from this noted author, taken from the chapter in the book referred to entitled, "Nervous System Evolution."

Summary

First. Repetition is essential for habit formation.

Second. The sum total of a man is the sum total of his habits.

Third. Habit is the tendency of the mind to do again what it has done before.

Fourth. The importance of constructive habits can hardly be overestimated.

Fifth. Habits are at the beginning very weak in their influence; but when once formed, very strong.

Sixth. The evolutionist recognizes habit as the great architect and builder.

Seventh. "It is easier to prevent ill habits than to break them."

Eighth. Bad habits once formed rob a man of the sense of wrong.

CHAPTER VI

HABIT AND THE NERVOUS SYSTEM

BY THE nervous system is meant the nerves and nerve centers taken together. It is the coördinating apparatus of nerve tissue which regulates muscular and organic action, and upon which depend the forms and states of consciousness. It consists of specially modified cells, and of conducting cordlike filaments (nerve fibers) arising from these cells.

In man this nervous system is triune or three-in-one; first, there is the central, comprising the brain and spinal cord; second, there is the external, comprising the cranial and spinal nerves which connect the central system with various parts of the body; and third, there is the sympathetic system, consisting of a pair of gangliated cords and numerous plexuses in various parts of the body, mostly in close relation to the internal organs—the heart, liver, kidneys, intestines, and other parts.

The nerve fibers connect the parts of the nervous system with each other, and with the various parts of the body; and they conduct the nervous impulses.

The nerve fibers which carry the impulses to or toward a center of the nervous system are called the

afferent or sensory nerves; those that carry the impulses to the muscles or other active tissue are called the efferent or motor nerves.

From Dr. W. Hanna Thomson's famous work, **Brain and Personality**, we learn that the whole nervous system is first organized by **habit**. All the movements of the muscles, however complex, are explained as the slowly acquired habits of the nerve centers which supply these muscles with their motor nerves.

"These nerve centers have acquired their habits by a thousand times repeated impressions carried by the afferent nerves to the centers. So when nerve centers are spoken of as organized to perform such and such functions, it does not mean that they were so created from the beginning, but that they have been so organized by habit."

"The great fashioner of the nervous system is habit. The source of habit is not the nerve center itself nor the efferent portion, but the afferent portion of the nervous system. This is acted upon by stimuli (vibrations) from the outside world, and carrying its many times repeated impressions to the center, habit is there established.

"It is only the afferent portion of the nervous system that connects with the outer world. The nerve centers depend wholly upon it for their activity and for uniformity of action.

"The afferent nerve never varies in what it does.

Over and over again it does the same thing. And this trains the nerve center to respond in only one way.

"The afferent nerves form the sole avenue inward for the impulses received from the outer world. It is a private right of way for these its own messengers to the exclusion of all others. Therefore, as the afferent impulses are never mixed or confused with others, the nerve centers form the habit of reacting in the same way. As the afferent impulse never violates the law, by using some other road than its own, but invariably follows its own path, it is the fountain source of the great factor in the development of the nervous system—Habit."

Dr. Thomson further points out that an afferent impulse, though always itself single, when it excites an efferent act in nerve center may have that excitation spread from center to center, like so many successive efferent explosions. And this fact is of the highest importance in the succession of images, concepts, ideas, and so forth, in human thinking.

The spinal cord, which is the original nervous system in all animals having a backbone (including man), consists of a great number of nerve centers, one above the other. These receive their afferent and give off their efferent nerves on each side. Constantly joined together by tract of communicating nerve fibers, the entire muscular system of the body is finally under its exclusive control.

If a man wishes to do some work of skill with the hand, or to utter persuasive discourse with the tongue, his designing and talking brain centers must call upon the appropriate centers of the spinal cord to direct the muscles of the hand and the muscles of the tongue to do their work.

"The organizing power of afferent habit works out results in establishing spinal functions in the spinal cord which closely resemble modes of working that we are wont to consider evidences of design or purpose. For example, the decapitated frog will, when placed on a plate, jump up and assume a perfectly natural attitude. If a small drop of vinegar is applied to the frog's side, the headless frog will deliberately raise his hind leg and bring up his foot to scratch off the acid. If more acid is applied he will bring down the arm to help scratch the same spot; and if the irritation continues he loses balance by trying to bring up the other leg also, until at last, as if the itching had become unbearable, he makes a most natural dive to the floor."

From Dr. Thomson's **Brain and Personality** we learn further that the final spinal supreme center of the spinal cord as it enters the skull is the medulla oblongata, that this center is the ruler of the whole spinal mechanism, and that it holds the reins of the pulse and of the breath and acts as a middleman between the various centers of the brain above and of the spinal cord beneath.

"The workings of the spinal cord, all its operations from first to last, are purely automatic. This, because its workings are all organized by the unvarying operation of afferent stimulus. A watch or a clock could not be a more automatic mechanism than is the spinal nerve center.

"In the medulla oblongata we find special illustrations of another great law of nervous development. That is the principle of discipline. This principle implies some source or sources of authoritative restraint. Nowhere is this great principle of discipline so impressively demonstrated as in the army of active centers in the nervous systems of the higher animals."

This principle of discipline may be made clear by illustrating what is meant in physiology by the word "inhibition."

"By stimulating with an electric current a certain nerve which comes from the medulla to the heart, the latter is made to beat more rapidly and powerfully. By similarly stimulating another nerve the heart at once begins to beat more slowly; stimulate that nerve further and the heart beats very slowly; still more again and it comes to a full stop.

"Now cut that nerve and the heart bounds off to the most rapid beating. That nerve bridles the heart. It is the inhibitory or governing nerve which makes the heart strong by disciplining or governing it.

"The law is that as higher centers are developed in the series their influence is shown not only in new functions, but also in their control of the action of the lower centers.

"After passing the medulla oblongata we find large tracts of nerve fibers which present a series of swellings found to be new or differently constructed masses of gray matter or ganglia. These are developments of the afferent system, and are the centers of the special senses of sight, hearing, smell, etc.

"By the term 'special senses' is meant a form of sensation. What sensation is no one knows. All definitions of sensation amount to saying that sensation is sensation; and to call it an act of consciousness amounts to no more than to say that the thing which feels, feels.

"Consciousness first appears after the whole mechanism of the spinal cord and the medulla has been completed. The lower vertebrates need but little else for their world than these special sense ganglia which are proportionately developed in them according to their life habits.

"Even in the lower vertebrates, however, two other swellings appear which are the beginnings of the cerebral hemispheres, or what in men is called the brain.

"The accompanying figures are the story of this evolution. Figure 1 is the sensory ganglia and brain of a lamprey. The rounded masses Ol repre-

sent the olfactory lobes. His habits require him to be good at smelling. The two large lobes below are the optic lobes; the two small spheres between

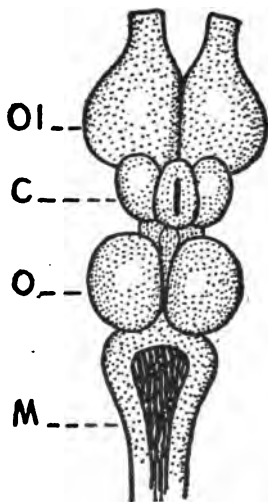


FIG. 1—Brain of a Lamprey

marked **C** are his brains, or all he has to cogitate with.

"Fig. 2 shows the sensory and intellectual apparatus of a carp. He does not smell at all, so he has

no olfactory lobes, but his optic lobes are large compared with his brain or mental equipment.

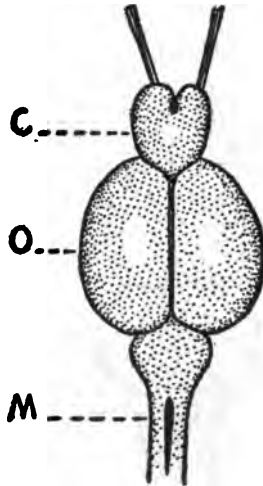


FIG. 2—Brain of a Carp

“Fig. 3 represents the apparatus of that old friend of the physiologist, the poor frog, in which his mechanism for thinking, though larger than that of fishes, is scarcely larger than his optic lobes.

"M, in each of these figures, represents the medulla.

"In some fishes, such as the carp, when the

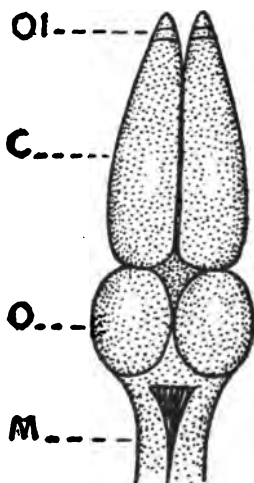


FIG. 3—*Brain of a Frog*

ganglia which correspond to the cerebral hemispheres are experimentally removed, they do not seem to mind it at all, for even there is little, if anything, to distinguish them from perfectly normal

animals. They maintain their natural attitude, and use their tails and fins in swimming with the same vigor and precision as before. They not only see

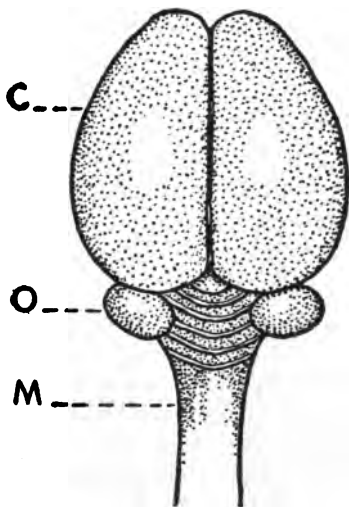


FIG. 4—*Brain of a Pigeon*

but are able to find their food. If worms are thrown into the water where they are swimming, they immediately pounce upon them.

“It is much the same with the frog. If care be

taken to keep the frogs alive after the removal of their cerebral lobes until they have quite recovered from the injury, brainless frogs will behave just like full-brained frogs under like circumstances.

"Fig. 4, which shows the brain of a pigeon, illustrates how much higher in the scale birds are than fishes and amphibia. The original basal ganglia which we have been considering, are beginning now to be completely overshadowed by the cerebral lobes; and hence after their removal, birds show much greater alterations in their behavior.

"Memory and volition seem annihilated, and the birds do not seek their food. But if the optic lobes are uninjured, the bird will walk round the room, avoiding obstacles; it will fly from one place and alight securely on another, always preferring a perch to the floor; and if placed on a swinging cord, it balances itself perfectly with the to and fro movements. If placed in a special attitude, it ruffles its feathers and shows fight, thus illustrating that pugnacity antedates brains, or, as physiologists express it, belongs to a lower level.

"In the ascent from birds to mammals, the development of the cerebral ganglia or lobes grows from mere bulbous swellings into great masses which cover more and more the sensory ganglia, until in the monkey these are wholly buried under their mass. In man these original centers at the base of

the skull are relatively so insignificant, that we are accustomed to leave them out of consideration, and to speak of his cerebral hemispheres as his brain.

"As regards the functions of the brain and their relations, the first conclusion we come to is that an unmistakable promotion, so to speak, has occurred in the mammalian brain of the great functions of sensation, consciousness, and the power of directing movement, from the basal ganglia of fishes, amphibia, and birds up to the great cerebral ganglia above. Remove these from a mammal, and it is then far from acting as if it still had the same degree of consciousness or power of movement left which those lower in the scale possess.

"This does not prove that the cerebral ganglia have entirely superseded the original basal ganglia, for facts of disease at the base of the brain in man show that even in him, these original nerve centers still hold much of their old relations.

"The case instead is like history of a prosperous firm which began business in a very small way and in humble quarters, and then when it had branched out to an undreamed-of extent from its lowly start, the highly trained heads of the company are found to have moved up to large and commodious apartments on the upper floors, while the original routine work is yet done, as of old, in the stories below.

"Simple, routine work is quite enough now for

the basal ganglia, while consciousness is needed to go up higher where the far wider operations of mind have to be carried on.

"Nevertheless it is the same old firm, for we will find that its principles and modes of doing business by the heads of the establishment have not changed, though they are now handling millions where they used only to deal with a few dollars.

"We may not unnaturally think that in ourselves, the far range of memories, imaginations, feelings, and ideas must have a very different genesis and be according to very different laws from the simple unconscious functions of the first example of a nervous system which we have described. But a little attention to the source and sequence of our ideas, even when taking their widest sweep, will show a quite unmistakable correspondence to the old original methods of nervous work.

"Thus even with that unique mental faculty of speech, which we have been considering at length, we are met at the outset with our old familiar terms afferent and efferent, as plainly as in any function of the spinal cord.

"Our speech consists of words which come to us through the afferent channels of the ear and of the eye, and of words which go from us by the efferent Broca convolution. Moreover, in the order of time, the afferent preceded and created the efferent, for

the child first heard the words addressed to its ear, and then slowly taught Broca's convolution to respond; slowly, for it evidently understands words some time before it can learn to stammer them on its tongue.

"But likewise many of the longest and most intricate workings of our minds in acts of thinking, can often be traced to a single afferent excitation which was the origin of the whole process. One familiar illustration will suffice.

"While you are in your reclining chair, perhaps with your eyes shut, some friend casually plays on the piano in the adjoining room an old well-known tune, which you were fond of, in your father's house years gone by. A throng of memories of long ago, of faces not seen for years, of some that will never be seen here again, pictures of places and scenes, with their events and experiences, all crowd upon you till you are startled by tears welling up in your eyes. You spring up at finding yourself so deeply moved by—what? By that single afferent impression coming through the auditory nerve!

"In fact, any analysis of our ordinary mental processes, made by retracing step by step how one has been suggested by a previous idea, and that in turn by another, will usually bring us at last to some one afferent excitation coming to us from our outside world.

"We need not be metaphysicians to make this discovery, that our thinking so often begins first with some sensation then experienced.

"Nor does it take long to find that many of our trains of thought, as they are well termed, are somehow habitual to us, as if we have fallen into the way of thinking thus.

"In other words, our old friend, Habit, whom we have seen to be such a multiform organizer of spinal ganglia and spinal functions, seems to have organized our brains also! He has thousands of private afferent wires with which to reach our consciousness from every part of our bodies, each one of which can start a sensation, and that an idea, until it seems difficult to deny that our thoughts are but the products of this great afferent creator of nervous operations.

"Some may infer from these considerations that we have come to the end, that is, that we need not go further in explaining the 'how' of our thinking selves. Many, indeed, have thought so, and have maintained that we men and women are mentally the results of our environment; that is, of our outside world creating us by its afferent excitations. The nervous system of a polyp is certainly a pure mechanism, a most mechanical affair, but the principles of its mechanism continue just the same through every step in the long series of evolution,

till at last we find those virtually mechanical principles accounting for—Man!

“But in our next chapter we shall find ourselves face to face with an entirely new fashioner of nervous matter, one to whom brain protoplasm is as clay to the potter.”

Summary

First. The nervous system comprises the nerves and nerve centers and is threefold.

Second. The brain and spinal cord form the central system.

Third. The cranial and spinal nerves form the external system.

Fourth. A pair of gangliated cords and numerous plexuses form the sympathetic system.

Fifth. The afferent or sensory nerves carry impulses to a nerve center.

Sixth. The efferent or motor nerves carry impulses to the muscles.

Seventh. All muscular movements, however complex, are due to acquired habits of the nerve centers.

Eighth. Habit is the great fashioner of the nervous system.

Ninth. The source of habit is the afferent portion of the nervous system.

Tenth. The afferent nerves form the sole avenue inward for impulses received from the outer world.

Eleventh. The afferent impulse always uses its own path and this is the chief source of habit.

Twelfth. The spinal cord is the original nervous system in all vertebrates.

Thirteenth. The spinal cord is the director and governor of all muscular movements.

Fourteenth. The workings of the spinal cord are purely automatic.

Fifteenth. The principle of discipline is illustrated in the working of the medulla oblongata.

Sixteenth. The inhibitory nerve is a disciplining nerve.

Seventeenth. The principle of discipline is: "Higher centers as developed show new functions and control the action of lower centers."

Eighteenth. In the process of development consciousness first appears after the whole mechanism of the spinal cord and the medulla has been completed.

Nineteenth. With the development of brains comes a great advance in the functions of sensation, of consciousness, and of the power of directing movement.

Twentieth. It appears that our old friend Habit, the multiform organizer of spinal ganglia and spinal functions, is also the organizer of our brains.

CHAPTER VII

POWER OF CHOICE AND RESPONSIBILITY

THE entirely new fashioner of nervous matter to which Dr. Thomson refers—the fashioner to whom brain protoplasm is as clay to the potter—is that which Dr. Thomson terms the personality, or ego, and which we have designated in the Science of Business as the **human will**.

Commenting upon the power of the will as a fashioner of habit, Dr. Thomson says: “We have already demonstrated the mighty work of the will in dealing with brain matter as the potter does with clay, and that it is the will alone that has that power.”

Using the term “mind” in the sense of the intellect, Dr. Thomson states without qualification that the will is higher in power than the mind or intellect, and hence that its rightful prerogative is to govern and direct the intellect. Manifestly it is also the province of the will, viewed as the whole mind, static and dynamic, to govern the emotions, the volitions, and the body.

Dr. Thomson says that a mere animal cannot be held responsible for anything, for even though it be

high enough in the scale to have a mind (intellectual power) yet it is virtually so fully the creature of the mechanical afferent nerves that it has no true power of choice.

But man can always do or not do as he chooses. Therefore this very different thing. (power of choice) makes him different from every other earthly living thing, and something is expected and taken for granted about him which is not expected of any other being.

In fact, man reigns here below only because he is responsible, and it is his will alone which makes him responsible.

Human responsibility, on account of man's possession of a virtually all-controlling will, if he chooses to exercise it, is such an unwelcome doctrine to many reasoners that every effort has been made to disprove the freedom of the will.

We, however, cannot follow this contention when it travels off into the far fields of metaphysics, except just enough to enable us to bring the disputant back to our province of physiology.

Thus it is contended that the human will is not free, because it is itself the product of motives. As Spinoza expressed it: "Men are free as to their acts, but not free as to the motives which determine these acts. A motiveless will is no will at all, because a will can act only as it has a motive or motives, and therefore it cannot exist apart from motives. Hence,

as it is the motives which make the will, man's will is not free, simply because it has to submit to the strongest motive."

The fatal flaw in this reasoning is that it confounds a thing with the conditions of a thing.

One might as well deny the power of steam, because it cannot do anything without first being confined within the sides of a boiler, as to deny the power of the will because its operations are always conditioned by motives.

A steam engine may be a perfect engine, but it may work very feebly if it has not enough steam. So a man may have and may appreciate to the utmost all the motives for a given line of conduct, but may waver, not because of lack of motives, but from lack of will power to act upon those motives.

Right here, in man's power of choice, his power to choose thoughts which create feelings,—aye, more than that, his power to determine the question as to what particular afferent sensations will be permitted to generate thought processes in his brain,—lies his power through the exercise of will to determine what habits he shall form.

The sum of the man is the sum of his habits.

Our closing counsels, then, in our instruction on man building, may be all summed up in one sentence: **Build your will; make it strong.** And this, in turn, means to make your whole self stronger.

To do this involves the following necessities:

First. Follow the instructions laid down in Lesson Four for the building of a strong intellect. This is literally a part of your will; it is the enlightener of your will. Sound reasoning is essential for the forming of correct motives, the arriving at enlightened decisions of what is best to do and how is best to do it.

Second. Follow the instructions in Lesson Five for the building and regulation of constructive feelings and emotions. The emotive life is a part of the self, a part of the human will. It is a potent element in motive, which lies next door to all immanent decisions.

Third. Follow literally the instructions in Lesson Six, concerning the building of a strong body. Practice the eight laws of correct living, from a physical standpoint. Apply them as earnestly as the student of chemistry applies the facts of chemistry.

Fourth. Apply the simple yet potent instructions in Part I of this lesson for the building of the power of volition. Be certain that your decisions of what to do and how to do it are constructive.

Fifth. Let your will—the sum of your states of consciousness—review all the mental processes. Let the searchlight of your will extend away back of choice, even back to the sensation which started the thought, which caused the feeling which, united

with reason, forms the motive or moving power of the immanent decision.

Begin with the doing of little things, remembering that if you can lift out but a small stone to-day and will persist in lifting one just a little heavier each day, in time you can lift a very large stone indeed.

Practice constructive decision and constructive action in the doing of little things, and thus in time it will become easy to practice constructive decision and action in the bigger things of life.

And withal, bear in mind that your success in the carrying out of this program will depend largely upon the earnestness of your convictions.

Fiske, the author of **Man Building**, expressed the importance of the power of conviction in a way so impressive that we would leave his counsel on this point as the final advice for the students of the Science of Man Building:

"The higher order of power with which God has endowed the race supplies an equipment for the accomplishment of great results. And conscience holding the scales of justice provides a regulating force in the employment of these powers. Is anything further needed to secure the largest achievements? While conscience stands in the defense of right, it may be purely repressive. Forbidding that which is wrong, it may fail to stimulate to action.

It may utter its prohibitions with great force, yet leave the life stationary. As a propelling energy, in much that is of value to be done, there must be positive and strong convictions. By strong convictions we do not mean a sanguine temperament. This may be helpful or harmful. While it awakens anticipations of good, it may put too much coloring into life.

"Convictions stand over in opposition to uncertainty, inappreciativeness, slight estimate of values. It is not frivolous, or easy-going; it takes a serious view of things that are important. It is faith in action. It is the intellectual life holding with a firm grasp the realities on which it looks, and with an intent gaze. Under its influence whatever is done is done with a will.

"The young man in college, who looks upon a liberal education as of great worth, will become a scholar. His hours will not be squandered; he will throw his whole soul into his work, and will make the sacrifice necessary to carry out his plans. Student life in our schools falls below what is possible, just to the extent that low standards prevail. He who is in college because his parents send him, or because he would be glad to have a reputation for scholarship, or because of the prominence of athletics, will never take the lead in mental pursuits. But the young man who is deeply impressed with the conviction that learning is worth more than

money, more than any other earthly good; whose thoughts and plans are dominated by an overwhelming desire to dwell in the temple of truth, will overcome all difficulties in his search for knowledge.

"The majority of people take the world easily. They must labor or starve, but they are most happy when the demands made on them are the least exacting. They do not enter into the spirit of industry; they are not eager for the strife with nature's forces in the feeling that they have a mission for the development of the age in material resources, or in the wider interests of a genuine civilization.

"Too much is the individual lost in the mass; we are swept through life by the momentum of the tide of humanity, instead of exerting a personal influence in shaping affairs.

"Nothing to do but to move on with the crowd!

"Hence it is that the few make history, the few only who dig out the channels in which life—industrial, civil, and religious—moves.

"We make the assertion that great changes have been wrought on the earth less through favoring conditions than by the power of deep-seated and engrossing convictions. And again, that great achievements have been made only as the soul has arisen in its might, with a consciousness of personal responsibilities, or such a conviction of power as to control all the energies of life. Patriotism is the mightiest impulse in an army because it is the heart

that quickens the nerves, supplies undying tenacity to the will, and makes the cause for which the army is battling more precious than any other interest.

"Pick out the leaders in the great world movements of the ages. They have been men and women who have believed profoundly in what they were doing, and were heroes before they struck a blow.

"Paul knew he was set for the regeneration of the race when, having heard the voice of the Son of God from the skies, he was commissioned at Damascus to go forth as the messenger of truth. He had asked the question, 'What wilt thou have me to do?' and so thoroughly was he dominated by his convictions that he cried out, 'Woe is unto me if I preach not the gospel.'

"A man who can face an empire without the quiver of a muscle; who so thoroughly believes in the righteousness of his cause that he can unflinchingly cry out, 'Here I stand, I can do no other,' cannot easily be trampled under foot, and hence the revolution of the sixteenth century.

"I do not know that Joan of Arc held a divine commission, but she did not doubt she was called to deliver her people, and the world was astonished by her military achievements.

"They call Edison the wizard, but a man who is so deeply engrossed in his studies as to be utterly oblivious of the flight of time, who works on till the morning dawns, and for weeks and months hides

himself from the world, retiring from all human companionship that he may talk with Nature, cannot be defeated.

"No man is mighty in the pulpit who but half believes the Bible. The young man who says 'I can' makes destiny. 'This one thing I do,' controls fate.

"Napoleon's belief that he was a man of destiny made him irresistible, and he invariably triumphed till recklessness took the place of rational convictions.

"The Pilgrims' trust in God led to the braving of the perils of an unknown sea, and the redemption of a continent from the barbarism of savage tribes.

"Wealth flows into the lap of him who with heart devotion intelligently concentrates his powers on the work of money making. The summit of influence and power is gained by him who with unfaltering steps climbs the mountainside to greatness. He who doubts leads a strengthless life; but the man who has intense convictions of duty, profound convictions of power, throws might into his movements and snatches victory even from the hand of adversity."

Summary

First. The new fashioner of nervous matter is the will.

Second. The will deals with brain matter as the potter does with clay.

Third. The will alone has that power.

Fourth. The mere animal cannot be held accountable, for it is the creature of the mechanical afferent nerves without the true power of choice.

Fifth. The true power of choice makes man different from all other earthly living things.

Sixth. It is will that gives man sovereignty over other living creatures and makes him responsible.

Seventh. Man's power of choice determines what habits he shall form.

Eighth. The sum of the man is the sum of his habits.

Ninth. Build the will; make it strong. This will strengthen the whole man.

Tenth. Be certain that your decisions of what to do and how to do it are constructive.

Eleventh. Begin with the doing of little things. Then will constructive decision and action become easier with bigger things.

Twelfth. Success in carrying out the program of self-discipline depends largely on the earnestness of your convictions.

TEST QUESTIONS

1. What are the three elements of efficient volition?
2. What are the seven processes of volition, and in what do they result? ✓
3. (a) What is the cause of hyperboulia? ✓
(b) What kind of errors follow this disease of the will? ✓
(c) What kind of errors are due to aboulia? ✓
(d) What is the cure for both hyperboulia and aboulia? ✓
4. Give two reasons why the purely materialistic view is inconsistent with the Area Philosophy. ✓✓✓
5. What relation does will bear to intellect, sensibilities, volition, and the physical body? ✓
6. What is discipline, and why is it essential in training the will? ✓
7. What is habit, and how is habit formed? ✓
8. (a) What is the function of an afferent nerve? ✓
(b) What is the function of an efferent nerve? ✓
9. What is the master builder and organizer of human brains? ✓
10. (a) What is it that chiefly differentiates man from every other living thing? ✓
(b) What do you consider the most important point brought out in this lesson and how can you apply it in your work or business? ✓

